UNIVERSAL FELLOWSHIP
of
METROPOLITAN COMMUNITY CHURCHES

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BY-LAWS

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NOTES

THE UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

BY-LAWS

[Revised at General Conference VIII in Denver, Colorado, August, 1977]

ARTICLE I
NAME

A. The name of this Fellowship shall be the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES.

B. Each affiliated local church group will use the name METROPOLITAN COMMUNITY CHURCH as part of its official title. The group may add either a prefix or suffix to distinguish it from other affiliated local church groups, such as: "Grace Metropolitan Community Church", "Metropolitan Community Church of Tallahassee", "Metropolitan Community Church, Ashland Study Group" or "Springfield Mission, Metropolitan Community Church".

ARTICLE II
PURPOSE

The objective of this Fellowship shall be:

A. To bind together churches for the purpose of sharing in the worship of God in the Christian tradition, and to make God's will dominant in the lives of all people, individually and collectively, as set forth in the Holy Scriptures.

B. To set up bodies for instruction in theology and in allied subjects for the propagation of the teachings of the Christian faith, as accepted by the General Conference of the Universal Fellowship of Metropolitan Community Churches.

C. To instruct and encourage those who offer themselves to the teaching and philosophy as received by this body.

D. To do all things that are compatible with the work of a Christian church.

ARTICLE III
DOCTRINE, SACRAMENTS AND RITES

A. DOCTRINE: Christianity is the revelation of God in Jesus Christ and is the religion set forth in the scriptures. The Old Testament foretells him, the New Testament presents him, and the Christian Church proclaims him in every age and in every land.

Founded in the interest of offering a church home to all who confess and believe, the Universal Fellowship of Metropolitan Community Churches moves in the mainstream of Christianity.

Our faith is based upon the principles outlined in the historic creeds: Apostles and Nicene.

We believe:

1. In one triune God, of one substance, in the persons of the Father, Son, and Holy Spirit, omnipotent, omnipresent and omniscient, God being the Creator of all, the Prime Mover and Spirit of the Universe.

2. That the Bible is the divinely inspired Word of God, showing forth

God to every person through the law and the prophets, and finally, completely and ultimately on earth in the being of Jesus Christ.

3. That Jesus . . . The Christ . . . historically recorded as living some 2,000 years before this writing, is the Father's most divine Son, as well as being the Son of Man, born of Woman. And that by total subservience to God, the Father, Jesus has demonstrated once and forever that all people are likewise Children of God, being spiritually made in God's image.

4. That the Holy Spirit is God making known God's love and interest to all people. The Holy Spirit is God, available to and working through all who are willing to place their welfare in God's keeping.

5. Every person is justified by Grace to God through faith in Jesus Christ.

6. We are saved from loneliness, despair and degradation through God's gift of grace, as was declared by our Master. Such grace is not earned, but is a pure gift from a God of pure love. We further commend the Fellowship of the Faithful to a life of prayer; to seek genuine forgiveness for unkind, thoughtless, and unloving acts; and to a committed life of Christian service.

7. The Church serves to bring all people to God through Christ. To this end, it shall arrange for regular services of worship, prayer, interpretation of the Scriptures, and edification through the teaching and preaching of the Word.

B. SACRAMENTS: This church embraces two holy Sacraments:

1. BAPTISM by water and the Spirit, as recorded in the Scriptures, shall be a sign of the dedication of each life to God and God's service. Through the words and acts of this sacrament, the recipient is identified as God's own Child.

2. HOLY COMMUNION is the partaking of blessed bread and wine in accordance with our Lord's words: "This is my body . . . this is my blood." [Matthew 26:26-28]

All who believe, confess, repent and seek God's love through Christ, after examining their own consciences, may freely participate in the communal meal, signifying their desire to be received into his fellowship, to be saved by his sacrifice, to participate in his resurrection, and to commit their lives anew to his service.

C. RITES: The Rites of the Church as performed by its duly authorized ministers shall consist of the following:

1. The RITE OF ORDINATION is the setting apart of duly qualified persons for the professional ministry of this church. It is evidenced by the laying on of hands by authorized Ordained ministers, pursuant to these By-Laws.

2. The RITE OF ATTAINING MEMBERSHIP IN THE CHURCH, Mission or Study Group shall be conducted by the minister or Worship Coordinator before a local congregation at any regular worship service. After completing classes for instruction in the beliefs and doctrines of the

church, membership in the Church, Mission or Study Group may be achieved by baptized Christians through a letter of transfer from a recognized Christian body or through affirmation of faith.

3. The RITE OF HOLY UNION and the RITE OF HOLY MATRIMONY are the spiritual joining of two persons in a manner fitting and proper by a duly authorized minister of the Church. After both persons have been counseled and appraised of their responsibilities one towards the other, this rite of conferring God's blessing may be performed.

4. The RITE OF FUNERAL OR MEMORIAL SERVICE is to be fittingly conducted by the ministers of the Church for the deceased.

5. The RITE OF LAYING ON OF HANDS or prayer for the healing of the sick in mind, body or spirit is to be conducted by the ministers of the Church, at their discretion, upon request.

6. The RITE OF BLESSING may be conducted by the ministers of the Church for persons, things and relationships, when deemed appropriate by the minister. This includes the dedication of a church building to the glory of God.

ARTICLE IV
MINISTRY

A. The Universal Fellowship of Metropolitan Community Churches recognizes two orders of the professional Christian Ministry:

1. LICENSED MINISTERS:

a. QUALIFICATIONS: Licensed ministers are those persons of demonstrated spiritual mind and life, administrative abilities, moral integrity, and educational background or equivalent experience to be determined by the Ministerial Credentials and Affairs Committee.

b. REQUIREMENTS: In order to be licensed or to have a license renewed, such persons must be active members in a church of the Universal Fellowship of Metropolitan Community Churches and must submit an application to the Ministerial Credentials and Affairs Committee in accordance with proceedures prescribed by the Board of Elders. Once the license is granted, it must be renewed annually by the Ministerial Credentials and Affairs Committee.

c. DUTIES: The Licensed Minister may perform all functions of the ministry unless otherwise specified by the Ministerial Credentials and Affairs Committee.

2. ORDAINED MINISTERS:

a. QUALIFICATIONS: Ordained ministers are those individuals who have met all qualifications for the full ministry of the Church and are prepared to pastor, evangelize, teach, preach, lead in worship, and fulfill all other duties of the office. Ordained ministers are those individuals who are recognized as having made a full, lifetime commitment to be loyal professional ministers in the Universal

Fellowship of Metropolitan Community Churches.

b. REQUIREMENTS: To be considered for ordination, the person shall have been a Licensed minister for at least one year. To become an Ordained minister, the Licensed minister must submit an application to the Ministerial Credentials and Affairs Committee in accordance with proceedures prescribed by the Board of Elders. After questioning the candidate, the Committee will determine whether the candidate should be ordained. Such ordination shall extend throughout the lifetime of the ordained unless otherwise determined by the proper church authorities, as provided in these By-Laws.

c. DUTIES: The Ordained minister shall be required to shepherd his/her flock, to preach the Gospel as stated in the doctrine of the Universal Fellowship of Metropolitan Community Churches, as set forth in the Articles of Incorporation and By-Laws of the same, to administer the sacraments and to perform the rites of the Church, or to undertake other duly authorized ministries.

d. INACTIVE STATUS AND RETIREMENT: Ordained ministers not occupying pastorates or other duly authorized ministries for a period of twelve [12] consecutive months are not eligible to vote as a minister at General Conference, District Conferences, or at a local congregational meeting. If, for a period of 12 consecutive months an Ordained minister does not occupy a pastorate or other duly authorized ministry, he/she may be required to appear before the Ministerial Credentials and Affairs Committee for a review of his/her status as an Ordained minister with the Universal Fellowship of Metropolitan Community Churches. At that time, the Ministerial Credentials and Affairs Committee has the right to remove his/her license.

The exceptions to the above will be those Ordained ministers who are retired after suitable years of service or because of reasons of ill health.

3. DISCIPLINE: The Universal Fellowship of Metropolitan Community Churches cannot condone disloyalty or unbecoming conduct in the ministry, and, therefore, makes the following provisions for discipline and removal of ministers:

a. Initiation of disciplinary action or removal and related proceedures for professional ministers of the Universal Fellowship of Metropolitan Community Churches may be accomplished only by a formal statement of charges made by either 1) a majority vote of the local congregation affected, or 2) two Ordained ministers of the Fellowship acting on facts known by them personally. The charges must be presented in writing, to the minister, to the Board of Elders, to the Ministerial Credentials and Affairs Committee, and to others directly affected. The dicument of charges is to be classified CONFIDENTIAL. At the time the charges are presented to the minister, the minister goes on inactive status but remains fully compensated until final disposition of all charges.

b. Upon receipt of the document of charges, the Board of Elders and the Ministerial Credentials and Affairs Committee shall confer on the matter, appoint representatives to investigate the charges,

and [if the representatives so recommend] schedule a hearing on the charges within 30 days or at the next General Conference, whichever shall occur first. All affected parties shall have a right to be heard at the hearing.

c. At the close of the hearing, the Ministerial Credentials and Affairs Committee shall rule on each of the charges brought against the minister and, based upon these findings, shall vote to 1) reaffirm the credentials of the minister, 2) remove the credentials of the minister, and/or 3) impose such lesser sanctions on the minister as the Committee may deem appropriate. All decisions of the above process may be appealed, in writing, to the Board of Elders within 30 days of the decision.

d. The decision of the Board of Elders is final in removal and disciplinary matters.

B. MINISTERS FROM OTHER DENOMINATIONS: It is the policy of the Universal Fellowship of Metropolitan Community Churches in accepting ministers from other Christian denominations, to receive them in the rank of Licensed ministers. The Ministerial Credentials and Affairs Committee shall investigate such candidates in the same manner as other candidates for the licensed ministry to determine whether they are worthy of the ministry.

C. The Universal Fellowship of Metropolitan Community Churches recognizes two orders of the lay ministry within the jurisdiction of the local congregation:

1. DEACONS:

a. QUALIFICATIONS: The Deacons are an historic office of service in the Church whose qualifications are indicated in I Timothy 3:8-14. Their purpose is to serve their local congregations under the jurisdiction of their pastors. Considering the great responsibilities and duties of the Deacons, it is desireable that they not serve on the Board of Directors or in other church administrative offices.

b. REQUIREMENTS: Deacons shall be members in good standing of their local church and be persons of spiritual mind, exemplary lives, joyful outlook, sound judgement and of proven dedicated service. Appropriate training for Deacons must be provided by the pastor, or persons chosen by him/her, prior to any appointment to the position of Deacon. All persons appointed by the pastor as Deacons shall be approved by the local Board of Directors. The pastor and Board of Directors may review the appointment annually or at their discretion. The term of office for Deacons shall be for three (3) years. Persons may be reappointed at the end of any term.

c. DUTIES: Deacons shall minister to those in need; the sick, the friendless, and those persons who may be in distress in accordance with the spiritual duties of the office. The duties may, if necessary and circumstances dictate, include administering the rites and sacraments under the authorization and under the direction of their pastor.

d. DISCIPLINE: The pastor, together with a majority of the full

Board of Directors, may vote to remove from office any Deacon for disloyalty, unbecoming conduct or dereliction of duty. The pastor, together with a majority of the full Board of Directors, may impose for cause such lesser discipline as they may deem appropriate.

e. Any specific matters of congregational approval or appeal not contained herein are left to local church option.

2. EXHORTERS:

a. QUALIFICATIONS: Exhorters are qualified persons who feel called by the Lord to professional Christian ministry and for a limited time may serve in this position as a test of their calling under the direction of their pastor with the approval of the Board of Directors in their local churches. The term of an Exhorter shall be for one (1) year. No person shall serve as an Exhorter for more than five (5) terms. Persons seeking this position should have the same identifiable qualities as those required for the professional Christian ministry.

b. REQUIREMENTS: Candidates for Exhorter shall be members in good standing in their local church. Upon the pastor's recommendation the Board of Directors may approve the candidate as an Exhorter. Assuming this post, the Exhorter will engage in a program of spiritual and practical study under the direction of the pastor or at any appropriate recognized educational institution.

c. DUTIES: Under the close supervision of the pastor, the Exhorter may perform all duties as listed for Deacons. At the discretion of the pastor the Exhorter may perform other duties within the area of Christian services. Exhorters shall not serve as Assistant Pastor, Associate Pastor, Interim Pastor or Pastor of any church or mission. An Exhorter may be assigned to function as Worship Coordinator of a church, mission or study group where the pulpit is vacant.

d. DISCIPLINE: Reasons and proceedures for discipline or removal of Exhorters are identical to those given in these By-Laws for Deacons.

e. Any specific matters of congregational approval or appeal not contained herein are left to local church option.

ARTICLE V
GOVERNMENT, ORGANIZATION AND OFFICERS

A. GOVERNMENT:

1. This Fellowship acknowledges the Holy Scriptures interpreted by the Holy Spirit in conscience and faith as its guide in faith, discipline and government.

2. The government of this Fellowship is vested in its Elders, Ministers and church delegates, who exert the right of control in all of its affairs, subject to the provisions of its Articles of Incorporation and By-Laws.

3. This Fellowship is amenable to no outside ecclesiastical jurisdiction,

but accepts the obligation of mutual consent, comity and cooperation involved in the free fellowship of other churches, and does pledge itself to share in their common aims and endeavors subject to the expressed approval of its membership.

4. Geographical Districts and District Conferences, as defined by these By-Laws, are set forth for the sole purposes of Christian fellowship, mutual cooperation and other objectives as set forth in these By-Laws.

5. A local church of the Universal Fellowship of Metropolitan Community Churches is that church which subscribes to the government and doctrine of the Universal Fellowship of Metropolitan Community Churches, and has been chartered by the same, and is listed in the minutes of the General Conference.

6. The government of the local Chartered churches in the Fellowship is vested in its members who exert the right to control all of its affairs, subject to the provisions of its Articles of Incorporation and By-Laws, and those of the General Conference of the Fellowship. The local Chartered church is amenable only to its membership and the By-Laws of the Universal Fellowship of Metropolitan Community Churches.

B. FELLOWSHIP:

1. ELDERS: The Board of Elders of the Universal Fellowship of Metropolitan Community Churches is that body authorized by the General Conference to carry on the administrative affairs of the Universal Fellowship of Metropolitan Community Churches between General Conferences in an orderly manner. This board shall consist of seven (7) members, which shall be expanded to nine (9) members by the General Conference once the number of chartered churches reaches one hundred (100). It is desireable that the General Conference shall elect members of the Board of Elders so that this board is geographically representative of the Fellowship.

a. QUALIFICATIONS: Elders must be those individuals of obvious spiritual quality and leadership who are mature and have sound judgement and a proven record of accomplishment within the Fellowship.

b. REQUIREMENTS: A nominations committee composed of one lay person and one minister from each District elected respectively by the lay delegates and clergy at the District Conference immediately preceeding the General Conference shall receive and review any and all nominations for the position of Elder. This committee will then present to the General Conference qualified nominees for the purpose of filling the position(s) available. Nominations may be made from the floor of General Conference. The Nominations Committee shall make its report at the first business meeting of General Conference. The nominees shall present themselves before the delegates for open questioning as determined by the Nominations Committee. The election shall be held no less than two (2) days after the nominations. The term of office for a member of the Board of Elders will be four (4) years.

c. DUTIES: It is the responsibility of the Board of Elders to establish and make appointments to the various Fellowship boards,

commissions, committees and institutions. The Board is also empowered to collect and disburse funds for the advancement and growth of this church. In addition, this Board is charged to carry out all directives of the General Conference. All actions of this Board must be reported to, and approved by, each General Conference except where specifically provided for in these By-Laws.

When church bodies or members of the Fellowship raise a question of interpretation of the By-Laws, by official action the Board of Elders – as the administrative body of the Fellowship – is authorized to issue an advisory interpretation of the By-Laws for that situation. Such interpretations shall be referred to the By-Laws Committee for evaluation and incorporation into the normal By-Law revision process.

The Moderator is elected by and from the Board of Elders and is the chief administrative officer of the Fellowship. He/She shall also preside over the General Conference. A Vice-Moderator, Clerk and Treasurer shall also be elected by and from the Board. In case of a vacancy, the Board may fill such position for the remainder of the term by the appointment of a qualified person who meets the above-stated requirements. Such persons must be specifically approved by the next General Conference.

d. DISCIPLINE: The Universal Fellowship of Metropolitan Community Churches cannot condone disloyalty or unbecoming conduct on the part of its Elders, and, therefore, makes the following provisions for discipline or removal:

All charges against an Elder must be submitted in written form, signed by a minimum of ten (10) Ordained ministers, and ratified by the Boards of Directors of ten (10) chartered churches. The Board of Elders will then review the charges, and, upon majority vote of the full Board, may remove the Elder or take other such action as they may deem appropriate. The Elder must be given written notice of the charges, and, at that time, becomes inactive but has the right to appear on his/her behalf before the Board of Elders. The only appeal from the decision of the Board of Elders will be to the General Conference of the Fellowship, and written notice of such appeal must be filed with the Clerk of the Board of Elders within thirty (30) days.

2. FELLOWSHIP BOARDS, COMMISSIONS, COMMITTEES AND INSTITUTIONS: The following must be standing committees of this Fellowship: The Ministerial Credentials and Affairs Committee; the Fellowship By-Laws Committee; and the Commission on Fellowship, Faith and Order.

All other Fellowship Boards, Commissions, Committees and Institutions must be called into existence by either the General Conference or the Board of Elders. These groups are responsible to, and operate under, the direction of the Board of Elders and, therefore, are also accountable to the General Conference.

C. DISTRICT:

1. DISTRICT COORDINATOR: The District Coordinator shall be a Licensed or Ordained minister elected by a District Conference for a specified term determined by that conference. It is the duty of the District Coordinator to act as Moderator at all District Conferences, to act as the official representative of the Board of Elders in the District where the District Coordinator is elected to serve, and to see – with the Board of

Elders -- that every mission and church within his/her jurisdiction is supplied with a pastor and every study group is supplied with a worship coordinator. It shall be the right and duty of the District Coordinator to visit all local churche bodies within his/her district. The District Coordinator shall also serve as Chairperson of the Distrcit Board of Home Missions.

2. OTHER DISTRICT OFFICES: All other district offices shall be determined by the individual districts. Each district must have proceedures for the collection and disbursement of monies, and for the keeping of adequate records concerning their activities. All of the monies must be reported to the Board of Elders on a regular, quarterly basis.

3. DISTRICT BOARD OF HOME MISSIONS: This board shall be comprised of all the pastors of all chartered churches within the District as well as the elected representative(s) to the Office of Lay Concerns. It shall be the function of this board to direct the establishment, life and growth of study groups and missions.

4. DISCIPLINE: The Universal Fellowship of Metropolitan Community Churches cannot condone disloyalty or unbecoming conduct on the part of its district officers and, therefore, makes the following provisions for discipline or removal:

All charges must be submitted to the District Coordinator or other district officers in written form, signed by a minimum of three (3) Licensed or Ordained ministers or by a majority vote of the Boards of Directors of at least three (3) local churches within that district. As soon as the officer is informed of the written charges he/she becomes inactive. The next District Conference will then review the charges and, upon majority vote of that conference, may remove the officer in question or may take other such action as they may deem appropriate. The disciplined or dismissed officer has the right of written appeal to the Board of Elders and must remain inactive until final determinations of the charges. The appeal must be presented in writing to the Board of Elders not later than thirty (30) days after the action. The decision of the Board of Elders is final.

5. Any specific matters of district approval or appeal not covered herein are left to the local district option.

D. LOCAL CHURCH BODIES:

1. PASTOR: The pastor is that person elected by a local church congregation to perform the duties of teacher, preacher, spiritual leader and counselor. The person filling this position must be a licensed or ordained minister in the Universal Fellowship of Metropolitan Community Churches. The pastor of the church body shall have the authority for ordering all religious worship services of the church. The pastor is also to serve as moderator of the local Board of Directors. He/She may participate as an ex-officio member in the activities of any or all of the boards, committees and organizations within the local church. The pastor shall act as moderator of congregational business meetings. Associate or Assistant pastors, other ministerial personnel, uncompensated and compensated personnel shall be appointed by the pastor subject to the approval of the Board of Directors. The pastor shall act as personnel director of the local church staff, shall have the authority to delegate such responsibilities and duties as to him/her seem wise, and shall, with the approval of the Board of Directors, determine compensation, vacation periods and titles of office of the staff.

Pastors may be removed from office only for good and sufficient reasons by a majority vote of the congregation at any special meeting called for that purpose by a three-fourths (¾) vote of the full Board of Directors, or by petition to the Clerk or other officer of the Board of Directors by at least 25% of the members in good standing of the congregation. The pastor must be given written notice of the charges within two (2) weeks. At that time the pastor has the right to appear on his/her behalf for a congregational meeting. The action of the congregation is final. If a special meeting is called to remove a pastor the District Coordinator and the Board of Elders must be given notice that such action is being taken. The District Coordinator, in conjunction with the Board of Elders, must send a representative to attend said meeting as an impartial observer. If the pastor is removed the Board of Directors will meet immediately after the meeting with the representative of the District Coordinator and Board of Elders to elect a worship Coordinator who will serve until the pulpit is filled. The Board of Directors will confer with the District Coordinator and the Board of Elders of the Fellowship as to available candidates for the office of pastor.

2. BOARD OF DIRECTORS: The Board of Directors elected by the local church body shall consist of from five (5) to nine (9) members of the local church who are in good standing; they shall hold office for a term of three (3) years with the exception of the pastor who will hold office for as long as he/she occupies the pulpit of that church. The term of one-third of the members of the board shall expire each year and other members shall be elected to fill the vacancies thus created. In the event of the resignation or death of a board member the remaining members of the board shall appoint a member of the church to fill the vacancy until the next congregational meeting.

The Board of Directors shall have charge of all matters pertaining to the Articles of Incorporation, church property, finances and physical affairs of the local church body. This board shall have the responsibility of collecting and disbursing funds, keeping adequate church records, and making reports thereof to the local congregation and through their district to the Universal Fellowship of Metropolitan Community Churches. The Board of Directors shall serve as pulpit committee upon the event of any pastoral vacancy. When they have chosen suitable qualified candidates the Board shall present them to the congregation for approval at a specially called meeting or at the next regular business meeting. Every local church financial account is required to have a minimum of two (2) signatures which shall be the Treasurer, and 1) another Board member, or 2) the pastor.

Local churches of the Universal Fellowship of Metropolitan Community Churches must not condone disloyalty or unbecoming conduct on the part of any member of the Board of Directors, therefore, the Board may remove, by a majority vote of the full board, any of their members guilty of the above. A petition presented to the board and signed by 20% of the members in good standing may also initiate such proceedure. This action of the Board of Directors may be subject to review by a vote of the congregation at its next regular business meeting or at a special meeting which may be called and must be in accordance with the provisions of the By-Laws of this Fellowship and the By-Laws of the local church.

3. Any specific matters of congregational approval or appeal not covered herein are left to the local church option.

ARTICLE VI
APPROVAL OF LOCAL CHURCH BODIES

To become affiliated with the Universal Fellowship of Metropolitan Community Churches the following proceedures are set forth:

A. STUDY GROUP: If a group of individuals is interested in associating with the Universal Fellowship of Metropolitan Community Churches it is to contact the Coordinator of their district or proper Fellowship board. The District Coordinator will then be in contact with the District Board of Home Missions which must concur with him/her in order to authorize a study group. If approved, a worship coordinator will be appointed by the District Coordinator and the Board of Elders will be officially notified of this action.

B. MISSION: After functioning as a study group for at least three (3) months a group may petition the District Coordinator – or the proper Fellowship board – to be officially recognized as a mission. They must certify in their petition that at least twenty-five (25) persons are actively involved in the life of the group and that they are receiving adequate financial support to maintain the work of a mission. The District Coordinator will confer with the District Board of Home Missions or the proper Fellowship board and, along with the Board of Elders, will decide on the petition of the group. If the recognition is granted the mission will then appoint as interim pastor a minister of the Universal Fellowship of Metropolitan Community Churches. Their selection must be approved by the District Coordinator and the District Board of Home Missions or proper Fellowship board.

C. CHURCH: The mission may petition the District Coordinator or proper Fellowship board for chartering as a church in the Universal Fellowship of Metropolitan Community Churches after three (3) months. They must certify in their petition that at least thirty-five (35) persons are actively involved in the life of the mission and that they are financially able to support a pastor and a program of church activities. The District Coordinator will then confer with the District Board of Home Missions or the proper Fellowship board and, along with the Board of Elders, will decide upon the chartering. If chartering is granted the new church will then elect a licensed or ordained minister of the Universal Fellowship of Metropolitan Community Churches to serve as their pastor.

D. THE BOARD OF WORLD CHURCH EXTENSION shall be composed of those appointed by the Board of Elders as Coordinators of Church Extension. This board shall be responsible to the General Conference and to the Board of Elders. The Board of Elders shall be responsible for establishing the proceedures for World Church Extension. The Board of World Church Extension shall be directed by the Board of Elders to continue to develop an outreach in response to interested groups throughout the world. When these groups request recognition to become a part of the Universal Fellowship of Metropolitan Community Churches the Board of Elders will have the right to grant permission to these groups to change these By-Laws if they are in direct violation of their national laws.

E. OTHER: Independently organized Christian bodies, as well as previously-affiliated church groups, who desire affiliation with the Universal Fellowship of Metropolitan Community Churches are to apply to their District Coordinator or proper Fellowship board by petition giving full details of their history, activities, organization and financial responsibility. After consultation with the District Board of Home Missions and the Board of Elders, and with their approval, the District Coordinator or the proper Fellowship board may accept such groups

either as a study group or as a mission. Thereafter, they must meet the qualifications of these By-Laws.

F. DISCIPLINE: If any local church body [Mission or church] shall fail to abide by the Articles of Incorporation or these By-Laws, or refuses to participate in the General Conference of the Fellowship, the Board of Elders shall take appropriate action to require compliance and participation. The Board of Elders shall report any such action to the next meeting of the General Conference which shall have the power to withdraw the recognition of missions, revoke the charter of churches, or take other appropriate action.

Study groups failing to comply with the Articles of Incorporation or the By-Laws of the Fellowship may be dissolved by the proper Fellowship board or the District Coordinator with the approval of the District Board of Home Missions. Such action must be reported to the Board of Elders and entered into the minutes of the next General Conference.

G. CHURCH PROPERTIES: The Boards of Directors of the local congregations of this fellowship will act as the Boards of Trustees for any property purchased by said groups. The Board of Directors and the members of each local congregation will have sole control of said property except under the following circumstances: 1) if the property is abandoned, 2) if the local church is disbanded by action of the local Board of Directors and the District Board of Home Missions. Should any of the above circumstances exist said property will revert to use of the General Conference of the Universal Fellowship of Metropolitan Community Churches which will decide the disposition of the said property.

Local church bodies which are now incorporated or which become incorporated as non-profit corporations under their state laws shall be required to name the Universal Fellowship of Metropolitan Community Churches as the successor 501 (C) (3) corporation designated to receive that church's property in the event of the dissolution or abandonment of that incorporated local church body.

ARTICLE VII
CHURCH MEMBERSHIP

Provisions for membership in this church are defined in Article III, Section C of these By-Laws.

A. MEMBERS IN GOOD STANDING: On an annual basis the Board of Directors of the local chartered church shall review the entire membership. Any member who does not have registered attendance, identified financial support, definite service contribution, and expressed interest and loyalty within the preceeding period of six months to one year may be placed on an inactive member list. At that time the Board of Directors of the local church shall notify the member in writing that he/she has been placed on such a list and is not eligible to vote at any business meeting of the local church. After notification, if the member has not expressed further interest or loyalty for a period of two months immediately following, the Board of Directors of the local church shall have the authority, at their discretion, to drop any such member from the local church body. The member may be restored to regular standing in the congregation by a vote of the Board of Directors of the local church without a public reception into membership.

B. FRIENDS OF THE CHURCH: A local church body may, if it desires, accept into the church persons who, for one reason or another, feel that they cannot become regular members of the church but who support the goals of the church and want to be a part of the work of the church; Such people shall be designated as "Friends of the church". Friends may serve on appointed committees and may

participate in all activities of the church. Friends may not, however, serve on the Board of Directors and may not vote at congregational meetings. Friends shall not be considered in determining the number of lay delegates which a local church body may send to meetings of the General Conference of the Fellowship or District Conferences.

C. DISCIPLINE: The Universal Fellowship of Metropolitan Community Churches cannot condone disloyalty or unbecoming conduct on the part of any of its members and Friends, therefore, the Board of Directors of the local church is empowered to remove by majority vote any member or friend from the rolls of the church or take such appropriate disciplinary action as it deems necessary. The action of the Board of Directors may be subject to review by vote of the congregation at its next regular business meeting or at a special meeting which may be called and must be in accordance with the provisions of the By-Laws of the Fellowship and of the local church.

ARTICLE VIII
CHURCH SERVICES

Each local church and mission shall hold a service of public worship every Sunday. Other worship services may be held as determined by the pastor with the approval of the local Board of Directors. In regard to the worship services of churches or missions, the sacrament of Holy Communion shall be offered each Sunday as well as at other worship services at the discretion of the pastor. Holy Baptism may be administered at any appropriate service of the local church or mission – or at any other time – at the pastor's discretion.

ARTICLE IX
CHURCH MEETINGS

A. FELLOWSHIP: For the purpose of the transaction of business the Universal Fellowship of Metropolitan Community Churches will hold a Biennial General Conference beginning in 1977. The time and place of this conference will preferably be determined and announced at the previous General Conference. Notice must be given in writing to all churches and missions ninety (90) prior to the upcoming General Conference. This General Conference of the Universal Fellowship of Metropolitan Community Churches is that body consisting of all licensed ministers, ordained ministers, Elders and lay delegates. Each local church must elect one lay delegate for each one hundred (100) members, or portion thereof, that it carries on its active membership rolls, and each mission must elect one lay delegate, and each study group may send one official observer with voice but no vote. The transaction of all business except proceedural matters must be approved by a separate majority vote of the lay delegates and a separate majority vote of the licensed ministers, ordained ministers and Elders. A quorum shall consist of a number of lay delegates equal to at least eighty percent (80%) of the total number of lay delegates eligible to attend from churches within the Universal Fellowship of Metropolitan Community Churches and eighty percent (80%) of the ministerial delegates to the General Conference.

All special conferences of the Universal Fellowship of Metropolitan Community Churches can only be called by a petition submitted to the Board of Elders by fifty percent (50%) of the ordained ministers and licensed ministers of the Universal Fellowship of Metropolitan Community Churches and ratified by fifty percent (50%) of the Boards of Directors of local churches. Such special conferences shall be governed by the same rules as those pretaining to the General Conference with the exception that written notice must be sent to all licensed and

ordained clergy and to all missions and churches at least thirty (30) days prior to the special conference. The nature and purpose of special conferences must be stated in the petition and notices and must be written into the agenda of the special conference.

B. DISTRICT: Between General Conferences District Conferences must be held at least once, but no more than three times, yearly. A District Conference is that meeting of all study groups, missions and local churches within a geographical area as defined by the Board of Elders. Changes in the district boundaries must be specially approved by the next General Conference. Thirty (30) days written notice of any conference must be sent to all study groups, missions and churches. Voting rights at these conferences shall be determined in the same manner as for the General Conference except that missions shall be allowed one clergy vote and one lay delegate vote. All resolutions must be passed by a majority vote. A District Conference quorum shall consist of no less than fifty-five percent (55%) of all clergy and elected lay delegates. All resolutions passed at District Conferences are advisory only to study groups, missions and churches of that district.

All special conferences of the various districts of the Universal Fellowship of Metropolitan Community Churches can be called by petition submitted to the District Coordinator by fifty percent (50%) of the ordained and licensed ministers of that district and ratified by fifty percent (50%) of the Boards of Directors of the district missions and churches. Such special conferences shall be governed by the same rules as those pertaining to the regularly scheduled District Conferences. The nature and purpose of special conferences must be stated in the petition and notices and must be written into the agenda of the special conference. Special conferences may also be called at the district level by the District Coordinator or by other means as provided for in the district By-Laws if such exist.

C. LOCAL: Each local church body of the Universal Fellowship of Metropolitan Community Churches must hold an annual congregational business meeting, preferably during the same month each year. In order to transact business no less than twenty percent (20%) of the active membership must be present. Two weeks notice must be given in writing to all members.

All special meetings of local church bodies can be called by a petition submitted to the Moderator or Clerk of the Board of Directors. This petition must be signed by twenty-five percent (25%) of the church membership listed on the active membership rolls of the local body. Such special meetings shall be governed by the same rules as those pertaining to the congregational meeting. The nature and purpose of the special meeting must be stated in the petition and notices and must be written into the agenda of the special meeting. Special meetings of the local church bodies may be called by other means as provided for in the local By-Laws.

ARTICLE X
CHURCH FINANCES

A. LOCAL OFFERINGS: At any service of public worship of the local church body an offering shall be received for the church and banked by the church treasurer.

B. CONFERENCE OFFERINGS: At the meeting of any District Conference or at any General Conference of the Universal Fellowship of Metropolitan Community Churches special offerings may be received to help in the work of that district or the Fellowship.

C. FELLOWSHIP SUPPORT: Each study group, mission and church will on a

monthly basis contribute a minimum of ten percent (10%) of all collected funds [except for designated funds] to the Board of Elders of the Universal Fellowship of Metropolitan Community Churches for the administrative expenses of the Fellowship.

D. AREA OUTREACH SUPPORT: Each study group, mission and church shall on a monthly basis contribute a minimum of two percent (2%) of all collected funds [except for designated funds] to their district [or Fellowship board] to help expand the Christian outreach of this church.

ARTICLE XI
RESERVATION OF POWERS

All powers not delegated by these By-Laws are reserved to the local church bodies.

ARTICLE XII
ADOPTION AND AMENDMENTS

A. ADOPTION: These By-Laws shall become effective immediately upon adoption by the General Conference of the Universal Fellowship of Metropolitan Community Churches and shall become binding upon all members and organized church bodies within the Fellowship.

B. AMENDMENTS: These By-Laws may be amended or repealed at any duly convened meeting of the General Conference. Such amendments or repeals can only be effective if two-thirds of the duly authorized lay delegates and two-thirds of the duly authorized clergy attending vote in favor of such amendments or repeals.

CORRECTIONS

Please note the following corrections in your copy of the BY-LAWS OF THE UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES (Revised at General Conference VIII, Denver, Colorado - August, 1977)

Page 5 - Article III, C, 3, fourth line. The word printed as appraised should read apprised.

Page 12- Article V, D, 1, seventh line. The sentence printed as, "At that time the pastor has the right to appear..." should be corrected to read: "At that time the Pastor goes on inactive status but remains fully compensated until final action by the congregation. The Pastor has the right to appear on his/her behalf before a congregational meeting." The text should continue as printed with, "The action of the congregation is final...."

Page 12- Article V, D, 2. After the final paragraph of section 2, add the following paragraph: "The Board of Directors shall be subject to these By-Laws, local Articles of Incorporation, or local By-laws, if such exist, and to the approval or disapproval by action of their local congregation as provided for in any of the above. It is incumbent upon the Board of Directors of each local church to provide that church with a set of By-Laws or Standard Operating Procedures."

Department of Church Services
UNIVERSAL FELLOWSHIP PRESS
Post Office Box 5570
Los Angeles, California 90055

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

June 1, 1979

Dear Sisters and Brothers:

Attached are the proposed Bylaw changes that have been received by the Bylaws Committee for consideration at our General Conference in Los Angeles during August of this year.

There were no proposals received from the Government, Structures and Systems Commission; therefore, the attached proposals are all priority two items and are equal in their presentation order at General Conference. (See the Bylaws Committee Report, General Conference of 1977, recommendation II.)

If there are errors in a proposal that your church, board, committee or commissions has submitted, please advise the Bylaws Committee at the below address immediately so that an errata sheet can be produced and distributed. Any other communication concerning the Bylaws should be also sent to the same place.

In His service,

Michael Mank

Michael (Herm) Mank,
Chairperson, Bylaws Committee
38 Bonview
San Francisco, Ca 94110

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

BYLAWS COMMITTEE REPORT

This report from the Bylaws Committee will cover the following topics: I) actions taken by the committee in reference to the Elders' Advisory Letters, II) proposals referred to this committee by General Conference 1977, III) a "Statement of Purpose" for the Bylaws Committee and IV) recommendations (resolutions) to the General Conference 1979.

I. Elders' Advisory Letters

Prior to the 1977 General Conference, three Advisory Letters were referred to the Bylaws Committee, fourteen were referred to the Government, Structures and Systems Commission, and the remainder were referred to the Committee on Standard Operating Procedures (See page 104 of the "Reports and Directives, General Conference VIII".)

All three of the letters directed to this committee (Advisory Letters 1975 No. 8, 1976 No. 13, and 1977 No. R1) related to Bylaw proposals which were being submitted to General Conference in 1977. In two instances, the proposals were passed. (These were membership for missions and study groups and a clarification of local church membership requirements.) Two other proposals, which would have helped define the government for missions and study groups, were referred to the Government, Structures and Systems Commission by General Conference.

Since General Conference 1977, two Advisory Letters have been issued: (1) The letter dated February 4, 1978 deals with the topic: "Responsibility / Privileges of Study Groups and Missions with regard to 'membership' ". Due to the scope of this letter and the subject matter it covers, the Bylaws Committee has submitted four proposals to General Conference for consideration. This is in keeping with the responsibilities of the Bylaws Committee as outlined in Article V.V.1.c (second paragraph) of the Bylaws. (2) The letter dated October 16, 1978 covers the topic of representation on the Board of Home Missions by the Office of Lay Concerns. This committee has submitted one proposal to General Conference on that topic.

II. Proposals referred to the Bylaws Committee

The only proposal referred to this committee in 1977 has been resubmitted to General Conference after consulting with the original maker of the proposal (see proposal No. 37). No change has been made in the text of the proposal; hopefully, the new rationale will better explain its intent.

III. A Statement of Purpose

Several have inquired about the role of the Bylaws Committee. Consequently, this opportunity is being taken to state the responsibilities, duties, and some philosophy of this committee.

A) The Bylaws Committee submits Bylaw proposals to General Conference only when one or more of the following situations exist:

1) a proposed Bylaw change from a previous General Conference has been referred to this committee by that General Conference,
2) the General Conference has charged this committee with a specific task of re-writing part(s) or all of the Bylaws,
3) or the evaluation of an Elders' Advisory Letter indicates "incorporation into the normal Bylaw revision process." (See Fellowship Bylaws, Article V.B.1.c, second paragraph.)

B) In reference to number 3 above, the committee in its evaluation may determine that the letter does not produce any change in the Bylaws, and the letter is thereby offered to the Fellowship as advice only and is not binding in any situation.

C) It is the responsibility of this committee to accept all Bylaw proposals from authorized sources and to organize them into a suitable plan for presentation to General Conference. It is also the committee's responsibility to indicate where proposed changes will affect other aereas of the Bylaws and to submit proposals which will bring the Bylaws into conformance.

continued

D) This committee initiates ways of facilitating the Bylaw change process through recommendations presented to General Conference. These recommendations may be procedures that help the committee in its task to procedures that will benefit the entire General Conference.

E) Since the Bylaws Committee is a "committee" of the Fellowship and since all committees are authorized sources for Bylaw proposals, the question may be asked, "Why doesn't this committee submit proposals except as stated in "A" above?". It is the opinion of the present (and of previous) committee members that due to being so intricately involved in the process of Bylaw change, it is advisable not to submit proposals initiated by the committee in order to prevent a possible conflict of interest. (The idea is very tempting at times!) Also, members of the committee have other avenues to follow if they feel so inclined— -i.e. their local church, district, or another Fellowship board, committee or commission on which they may be a member.

The Bylaws Committee hopes that this section of the report will be informative and helpful. Any comments will be welcomed by the committee. (Sent to the chairperson, Michael H. Mank, 38 Bonview, San Francisco, Ca 94110)

IV. Resolutions from the Bylaws Committee to General Conference, 1979.

1) All future publications of the Fellowship Bylaws by the Fellowship shall have a left-side column on each page that numbers each line on that page.

rationale: Locating specific portions in the Bylaws as they are now printed can be difficult. With numbered lines on each page, reference to a portion within the Bylaws would be done with ease. The cost would be minimal.

2) Each Bylaw proposal submitted to the Bylaws Committee shall be on separate sheet(s) of paper.

rationale: This resolution may seem trivial except to those who organize Bylaw proposals for presentation to General Conference! It is a courtesy that is being requested.

3) All Bylaw proposals submitted to the Bylaws Committee shall be submitted to the Bylaws Committee shall be sponsored by a District Conference or by a Fellowship Board, Committee or Commission.

rationale: This resolution seeks to make the democratic process work for us and not against us! Many have expressed concern over the use of valuable time at General Conference for Bylaw Revisions. (This committee has even received written proposals supporting such a resolution.) General Conference must face this issue and this resolution is being made accordingly.

In effect, this resolution removes chartered churches as an authorized source of Bylaw proposals. It is projected that through discussions at District Conferences, the ramifications of a proposal would be better examined before reaching General Conference. The district will also provide a source of testing on the advisability of a proposal and on the support it carries.

The question might be raised, "What if a proposal couldn't pass my district but would pass in another?" An answer is to request a church in that other district to sponsor the proposal to its district if the idea has support there.

Respectfully submitted,

Chairperson, Michael "Herm" Mank

members: The Rev. Karen Ziegler
Mr. Al Smithson

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

PROPOSED BYLAW CHANGES FOR THE 1979 GENERAL CONFERENCE
LOS ANGELES, CALIFORNIA

PAGE	PROPOSAL	BY-LAW		SPONSOR
3	No. 1	ARTICLE III.A.1		MCC BALTIMORE

"We believe: 1) In one triune God, of one substance, in the persons of the Creator, Son and Holy Spirit..."

RATIONALE: In keeping with the non-discriminatory policies of the Universal Fellowship of Metropolitan Community Churches, we feel that these changes will eliminate the previous sexist wording of Article III.

3	No. 2	ARTICLE III.A.3		MCC BALTIMORE

"3. That Jesus . . The Christ . . . historically recorded as living some 2000 years before this writing, is the Creator's most divine Son, as well as being the Son of Humanity, born of Woman. And that by total subservience to God, the Creator, Jesus has demonstrated . . ."

RATIONALE: same as above.

3	No. 3	ARTICLE III.A	[Replace 1st paragraph with following]	NORTHEAST DISTRICT

"The Christ is foretold in the Old Testament, presented in the New Testament, and proclaimed by the Christian church in every age and in every land."

RATIONALE: To bring the Bylaws into accord with the Resolution brought by the Taskforce on Women to General Conference, August 11, 1976 and passed unanimously by that conference that we continue to change the language used in Metropolitan Community Churches to be inclusive of both sexes and not reflect the traditional use of male terms to be normative.

3	No. 4	ARTICLE III.A.1		NORTHEAST DISTRICT

"In one triune God, of one substance, in the persons of the Parent of all creation, the Christ, and the Holy Spirit, omnipotent, omnipresent and omniscient, God being the Creator of all, the Prime Mover and Spirit of the Universe."

RATIONALE: same as above.

4	No. 5	ARTICLE III.A.3		NORTHEAST DISTRICT

"That Jesus . . . the Christ . . . historically recorded as living some 2,000 years before this writing is God Incarnate, being one born of humanity, fully God and fully human, and that by being one with the will of God, Jesus has demonstrated once and forever that all people are likewise Children of God, being spiritually made in God's image."

RATIONALE: same as above.

4	No. 6	ARTICLE III.A.6		NORTHEAST DISTRICT

Replace "Master" with "Redeemer."

RATIONALE: same as No. 3

PAGE	PROPOSAL	BYLAW		SPONSOR
4	No. 7	ARTICLE III.B.2	[First paragraph]	NORTHEAST DISTRICT

Change "Our Lord's" to "Jesus'. "

RATIONALE: same as No. 3.

4	No. 8	ARTICLE III.B.2	[Second paragraph]	NORTHEAST DISTRICT

". . . signifying their desire to be received into community with God, to be saved by Christ's divine sacrifice, to participate in Christ's resurrection, and to commit their lives anew to Christian service."

RATIONALE: same as No. 3.

5	No. 9	ARTICLE IV	[Revision of entire Article]	MCC NASHVILLE

NOTE from the Bylaws Committee: The committee attempted to underline, cross reference, and generally help guide the reader with the changes proposed in this text. After nearly completing this work, it became evident that these aids only made reading more difficult. Please be aware that we attempted this task.

RATIONALE: The recently received proposal from the Board of Trustees of the Samaritan Theological Institute [Proposal No. 16] to revise part C of Article IV and to replace IV.C.2 (of Exhorters), with an Article IV.D (of Student Ministers), in our minds raises questions which touch other parts of Article IV. We believe the entire Article can be rewritten to procure a clearer and better statement, establish more uniform procedures and standards and provide the Fellowship with professional and non-professional ministers. Therefore we offer the following in substitution for Article IV as it now stands. We point out that much of what follows is only a rearrangement or a restatement of the present text; some of the material proposes only slight change; and some of the material proposes substantial change.

ARTICLE IV: MINISTRY

A. The Universal Fellowship of Metropolitan Community Churches affirms the universal priesthood of all believers.

All members of the Church are called by God to minister the grace and gospel of Christ in their daily lives and in their personal growth. The Fellowship also recognizes two orders of ministry within the Church, professional and non-professional, composed of persons to whom the Fellowship has committed the exercise of certain offices and functions not appropriately exercised by any persons not called and authorized thereto by the Fellowship.

1) LICENSED MINISTERS are professional ministers within the Fellowship.

a. Qualifications: Licensed ministers must be active members of a church of this Fellowship and must be persons of demonstrated spiritual mind and exemplary life, of moral integrity and sound judgement, and must possess administrative abilities and educational preparation and experience in the church as may be determined by the Fellowship's Committee on Ministerial Credentials and Affairs , before applying for License or renewal of License.

b. Requirements: The Ministerial Credentials and Affairs Committee, following procedures prescribed by the Board of Elders, shall from time to time establish minimum standards of education to be met by persons applying to be Licensed Ministers or to be renewed in that capacity. Application to become a Licensed Minister

(continued)

must be made to the Committee and must include profession of Christian faith consonant with the profession(s) of faith of this Fellowship, agreement to be bound by the Bylaws of this Fellowship while continuing as a Licensed Minister, and recommendations from credible Christians as to personal and spiritual qualifications for the office. Licensed Ministers must be renewed in that capacity once a year according to procedures of the Committee.

c. Duties: Licensed ministers are authorized to administer the Sacraments and Rites of this Fellowship and to perform all other functions of Christian ministry unless specifically limited by the Ministerial Credentials and Affairs Committee of the Fellowship at the time of granting or renewing the license.

2). ORDAINED MINISTERS are professional ministers within the Fellowship.

a. Qualifications: Ordained ministers must be active members of a Church of this Fellowship, and must be persons of spiritual mind and exemplary life, of moral integrity and sound judgement and sound administrative abilities, which have been demonstrated in at least two years in the capacity of Licensed Minister. Ordained Ministers must show both qualifications and willingness to assume any pastoral or administrative office under this Fellowship, if called thereto, and must be recognized as having made an unreserved life-long commitment to be loyal, active professional ministers of this Fellowship.

b. Requirements: To be considered for the Rite of Ordination and to become an Ordained Minister, an individual must have served in this Fellowship for at least two consecutive years, and must submit application to the Fellowship's Committee on Ministerial Credentials and Affairs in accordance with procedures prescribed by the Board of Elders. Such applications must always include a personal profession of Christian faith consonant with the profession(s) of faith of this Fellowship, agreement to be bound by the Bylaws of this Fellowship, and a statement of life-long commitment to the professional ministry of this Fellowship saving only the call of God to other labors. Standards of educational and work achievement to be met before being accorded status as Ordained Minister, and of continuing education to be required of all professional ministers in the Fellowship, may be established from time to time by the Committee in accordance with procedures prescribed by the Board of Elders.

c. Duties: Ordained Ministers are authorized to administer the Sacraments and Rites of this Fellowship and to perform all other functions of Christian ministry, unless the Committee on Ministerial Credentials and Affairs in accordance with the procedures established by the Board of Elders shall temporarily and for cause suspend the Ordained Minister from any or all exercises of the Christian ministry.

3) INACTIVE STATUS AND RETIREMENT: Ordained Ministers not engaged in a pastorate or any other appropriate ministry under this Fellowship for a period of twelve (12) months are not eligible to vote as Minister at a General or District Conference or in a local congregational meeting. After twelve (12) consecutive months of inactivity in the professional ministry of this Fellowship, an Ordained Minister must appear before the Committee on Ministerial Credentials and Affairs which may, in accordance with procedures prescribed by the Board of Elders, temporarily suspend or revoke the status as Ordained Minister.

Ordained Ministers and Licensed Ministers may be accorded Inactive Status when for reasons of ill health, or other compelling reasons, that is decreed appropriate by the Committee. Ordained Ministers and Licensed Ministers may be accorded the status of Honorably Retired Minister after an appropriate number of years of

continued

service or upon attainment of sixty-five (65) years of age.

4) Discipline: The Universal Fellowship of Metropolitan Community Churches reserves to itself the discipline of its Ordained and Licensed Ministers and cannot condone disloyalty or unbecoming conduct on the part of its ministers. Therefore the Fellowship makes the following provisions for discipline and removal of professional ministers:

a. Initiation of disciplinary action, including removal, must be by a formal statement of charges by a majority vote of the membership of the congregation affected, by a majority vote of a District Conference, or by two Ordained Ministers of this Fellowship acting upon facts known to them personally. Such charges must be presented in writing to the minister concerned, to the Board of Elders, and to the Committee on Ministerial Credentials and Affairs and may be presented to other members of this Fellowship directly affected. Such a statement of charges is confidential and not otherwise to be published or publically discussed. At the time the statement of charges is presented to the minister, s/he immediately goes on inactive status but retains any office and continues to be fully compensated until final disposition of the charges is made.

b. Immediately upon receipt of the statement of charges the Board of Elders and the Committee shall confer upon the matter, and if the charges are by them then found to be frivolous or insupportable as drawn, they may dismiss the charges. The Board of Elders and the Committee shall appoint representatives to investigate the charges as promptly and as completely as possible, and those representatives shall recommend or not recommend a hearing within the next thirty days or at the next General Conference, whichever shall occur first. All parties and persons affected shall have the right to be heard at that hearing, and may elect to be represented and assisted by an Ordained Minister of the Fellowship.

c. At the conclusion of the hearing, the Committee shall rule on each of the charges preferred, and based upon its findings the Committee shall rule by majority vote of its full membership either to reaffirm the credentials and status of the minister, or to remove those credentials and that status, or to impose lesser discipline as seems appropriate to the Committee. All such decisions of the Committee may be appealed in writing to the Board of Elders within the next thirty (30) days, and the decision of the Board of Elders when rendered shall be final, either to confirm the discipline of the Committee or to set it aside.

B. MINISTERS FROM OTHER DENOMINATIONS: It is the policy of the Universal Fellowship of Metropolitan Community Churches in accepting ministers from other Christian denominations to receive them as Licensed Ministers. In accordance with procedures prescribed by the Board of Elders, the Committee on Ministerial Credentials and Affairs shall accept, consider and act upon the application of ministers from other denominations as they would applications from within the Fellowship to become or to remain a Licensed Minister.

C. DEACONS are non-professional ministers within the Fellowship. Their office is an historic ministry within the Christian Church, a ministry of service and aid, and their qualifications are described in I Timothy 3:8-14. It is not appropriate that Deacons serve on the Board of Directors of a local church or in other administrative

continued

offices of the Church. A deacon may not serve as pastor, interim pastor or associate or assistant pastor, but may be appointed Worship Coordinator of a study group or a mission.

1. Qualifications: Prior to being appointed and set apart by prayer, a Deacon must be a member in good standing of a local church of this Fellowship, and must be a person of spiritual and personal maturity, of exemplary life, of sound judgement, and of proven dedication to God in the church. Appropriate training for Deacons, before and after appointment, shall be the responsibility of the pastor of the local church. Persons are nominated to become Deacons by the pastor of the local church, approved by a majority of the full Board of Directors and set apart or installed in office by prayer, for a term of three (3) years. Deacons may be appointed and approved in the same way to serve further terms in office.

2. Duties: At the direction of the pastor of the local church, Deacons shall perform a spiritual ministry to those in need, to the sick, the friendless, and any in distress. As directed to do so by the pastor and Board they may administer material aid from and in behalf of the church. It is appropriate that Deacons assist their pastors in the conduct of public and private worship when called upon to do so; but Deacons may not administer the Sacraments and Rites of this Fellowship except when specifically authorized to do so by the pastor under whom they serve.

3. Discipline of Deacons is to be exercised by the pastor and Board of Directors of the church in which the Deacon is a member. For cause the pastor may suspend a Deacon from the exercise of a Deacon's ministry for a period of not more than thirty (30) days, and must report that suspension and the reasons for it to the Board. The pastor and a majority of the full Board may remove a Deacon from office for disloyalty, unbecoming conduct, or dereliction of duty, and may for cause impose lesser discipline. There is no appeal from disciplinary decisions of the pastor and a majority of the full Board.

D. EXHORTERS are persons preparing for the professional ministry of the Fellowship.

1. Qualifications: Before being appointed an Exhorter an individual must be a member of a church in this Fellowship and must have demonstrated a spiritual disposition, willingness and ability to work well with others, loyalty to the Fellowship and its agents and agencies and must show promise of ability to do the study and work of a minister in this Fellowship. Such an individual, having indicated to the local pastor a sensed and accepted call from God, must be nominated by that pastor to the Board of Directors of the same local church. The Board shall discuss the matter with the individual, with the pastor, and with any other persons, shall review supporting documents of education, religious experience and church activity, and reference from credible Christian persons; and at a subsequent meeting the same Board shall vote to confirm the individual's appointment, or not confirm that appointment, for a one year term.

2. Duties: The chief duty of an Exhorter shall be to prepare for the Christian ministry under the guidance of the local pastor. As part of that preparation, and in addition to it, an Exhorter may be assigned by the pastor to plan and conduct group activity, to preach, to give counsel, and to do administrative work in the local church. With the local pastor's consent, it is appropriate for a District Coordinator to appoint an Exhorter to serve as Worship Coordinator of a Feasibility Study or Study Group; but in such cases it shall be clearly understood and accepted by all concerned that the Exho rter's primary duty and responsibility continues to be in the local church through the pastor. Within the local church it is not appropriate for Exhorters to administer the Sacraments and Rites of this Fellow-

continued

ship, but they may be authorized to do so by agreement of the pastor and the District Coordinator when acting as Worship Coordinator in a Feasibility Study or Study Group. Exhorters shall not be appointed Associate or Assistant Pastor, or Interim Pastor, but may be appointed Worship Coordinator by the Board of the church of which an Exhorter is a member.

3. No person shall serve as Exhorter more than four years altogether and after that time must apply to the District Review Committee to be received as a Student Minister.

E. STUDENT MINISTERS are persons preparing for the professional ministry of the Fellowship who have completed the greater part of the required academic study and who have had substantial practical experience as Exhorter.

1. Qualifications: Before applying to the District Review Committee for the status of Student Minister, a person must be a member of a Church in this Fellowship in which s/he has served at least two years as Exhorter. Upon making such application, the Exhorter must present satisfactory evidence of having successfully completed academic and practical work to such an extent that the balance required can be completed in one year. That evidence shall consist of transcripts and of letters of recommendation from the pastor and Board of the Exhorter's local church, as well as other references and documentation. The District Review Committee shall vote whether or not to confer the status of Student Minister for a term of one year, and shall do so only after having worked out with the individuals and church bodies affected a plan of work for that year. A District Review Committee may renew a person's appointment as Student Minister for a second one year term only if events beyond the Student Minister's control and expectation prevented completion of that work assignment.

2. Duties: Student Ministers shall be responsible chiefly to the District Review Committee and immediately to the pastor assigned by the Committee to supervise that work. The duties of a Student Minister shall be in general terms set forth and agreed to by the District Review Committee, the pastor of the local church, and the Student Minister when the appointment is made. Ordinarily a Student Minister shall be assigned to serve in a local church of the District, but may be assigned to serve in a Feasibility Study, Study Group or Mission without a pastor provided the District Review Committee takes care that a competent minister of the Fellowship supervises that work. It is the expectation of the Fellowship that a Student Minister will be fully qualified to be accorded license as a professional minister of this Fellowship after one year of service planned and directed by the District Review Committee.

F. DISCIPLINE: The Universal Fellowship of Metropolitan Community Churches cannot condone disloyalty, unbecoming conduct, or dereliction of duty on the part of its non-professional ministers. The discipline of Deacons is reserved to the pastor and Board of the local church served by the Deacon. The discipline, extending to suspension or removal, of Exhorters is reserved to the pastor and Board of the local church served by the Exhorter. The discipline of Student Ministers is reserved to the District Review Committee acting in consultation with the District Coordinator and the pastor of the local church served by the Student Minister and extends to suspension or removal. A Student Minister suspended by action of the District Review Committee may apply again to be appointed Student Minister if, because of that suspension, it was impossible for the individual to complete the assigned program of work and study. A Student Minister removed from that status by the District Review Committee may not apply to be appointed again until one year has elapsed, and then must apply as would an Exhorter of a local church.

— End of Proposal No. 9 —

PAGE	PROPOSAL	BYLAW	SPONSOR
5	No. 10	ARTICLE IV.A.1.b [First sentence]	MID-ATLANTIC DISTRICT

"In order to be licensed or to have a license renewed, such persons must be active members in a local congregation of the Universal Fellowship of Metropolitan Community Churches..."

RATIONALE: Many licensed ministers in UFMCC hold membership in study groups and missions where they are Worship Coordinators. Technically, therefore, they are not members in a "church" as UFMCC defines a chartered church and may technically be ineligible for licensure.

PAGE	PROPOSAL	BYLAW	SPONSOR
5	No. 11	ARTICLE IV.A.1.b [First sentence]	M.C.A.C.

". . .an application to the Ministerial Credentials and Affairs Committee in accordance with procedures prescribed by the Ministerial Credentials and Affairs Committee."

RATIONALE: The committee felt it would be a double benefit if the above change were approved: 1)More continuity and a smoother running process would result if the M.C.A.C. were authorized to both establish requirements and outline procedures to be followed instead of only doing half the job and having the Board of Elders completing the procedure. 2) It would free the Board of Elders to do other more important administrative and policy oriented work.

PAGE	PROPOSAL	BYLAW	SPONSOR
5	No. 12	ARTICLE IV.A.1.b [Second sentence]	M.C.A.C.

"Once the license is granted, it must be renewed bi-annually by the Ministerial Credentials and Affairs Committee."

RATIONALE: Because of the nature of the relicensing process and the schedule of meetings of the General Conference and the M.C.A.C. the committee felt it would be easier for the relicensing to occur on a bi-annual basis.

PAGE	PROPOSAL	BYLAW	SPONSOR
6	No. 13	ARTICLE IV.A.2.b [Second sentence]	M.C.A.C.

The same as for Proposal No. 11

RATIONALE: The same as No. 11

PAGE	PROPOSAL	BYLAW	SPONSOR
6	No. 14	ARTICLE IV.A.2.b [First sentence]	MCC of the RESURRECTION (Houston)

Change "for at least one year" to "for at least three (3) years."

RATIONALE: By requiring at least three (3) years prior to ordination, it would give the individual more time to be helped and evaluated. This, hopefully, would result in better prepared ministers.

PAGE	PROPOSAL	BYLAW	SPONSOR
6	No. 15	ARTICLE IV.A.2	MCC BALTIMORE

[Add as a new paragraph between C and D--This would become new D and current D would become E:]

"Ministerial Credentials and Affairs Committee requirements: All requirements for licensure of Exhorters (Student Ministers), Ministers, and/or Ordination of Clergy proposed by the Ministerial Credentials and Affairs Committee are subject to the General Conference of the Universal Fellowship of Metropolitan Community Churches for approval prior to their implementation and may be brought into effect only after such approval has been given."

RATIONALE: As the Licensing and Ordination of Clergy personally affects, to some extent, all members and friends of the UFMCC to whom said Clergy will eventually minister, the responsibility ought not be placed upon

the shoulders of a few (the MCAC), but should, in essence, be more fully shared by all of us. This will also ensure a two year 'testing period' of any new requirements and will safeguard candidates for the Ministry from any 'last minute' changes to requirements. The MCAC will, of course, continue to submit requirements as before, but the General Conference will have more sharing in this work.

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7 No. 16 ARTICLE IV.C [Revision] ALL SAINTS MCC (West Hollywood), MCC WEST BAY MCC WASHINGTON ,D.C., and S.T.I. BOARD OF TRUSTEES

IV.C PREPARATION FOR THE PROFESSIONAL MINISTRY

1. Ministerial Students

a. Qualifications: Ministerial students are persons who are in academic preparation for the professional ministry in the UFMCC and who are designated as "ministerial students" by the District Review Committee (DRC) of that district.

b. Requirements: "Ministerial student" status is a district standing. Recognition as a ministerial student must be renewed on an annual basis by the DRC. The requirements and procedures shall be determined by the Ministerial Credentials and Affairs Committee.

c. Duties: Ministerial students are under the jurisdiction of the pastor or worship coordinator of the congregation in which they are members. They may be assigned specific responsibilities, but their primary focus shall be academic preparation.

2. Ministerial Interns

a. Qualifications: Ministerial interns are persons serving an intern year of concentrated practical training prior to being licensed as a professional minister in the UFMCC and who are designated "ministerial interns" by the DRC in that district. Persons preparing for the professional ministry shall have substantially completed their academic requirements before applying for the status of "ministerial intern". Those seeking this status shall have previously demonstrated their spiritual outlook and their perserverence in work.

b. Requirements: "Ministerial intern" status is a district standing. This status is a one year appointment which the DRC may renew. Persons seeking "ministerial intern" status may or may not have previously held "ministerial student" status. A year of "ministerial intern" status is required before licensing as a professional minister. The specific requirements and procedures shall be determined by the Ministerial Credentials and Affairs Committee.

c. Duties: Ministerial interns shall serve in a local congregation in the district in which they hold standing. Their precise duties shall be assigned by the pastor or worship coordinator of the congregation in which they are interning. Ordinarily these duties shall include some experience in each of the following areas: preaching, leading worship, counseling, administration, teaching, evangelism, and social action. The intern's work shall be guided and evaluated by the pastor or worship coordinator. The performance of sacraments

and rites may be done only under the direction of the pastor or worship coordinator.

A ministerial intern may be assigned by the District Coordinator to serve as worship coordinator of a study group, provided that the District Coordinator serves as supervisor of the intern. A ministerial intern may be appointed by the Board of Directors of a church or mission to serve as worship coordinator of that congregation, provided that the District Coordinator approves and serves as supervisor of the intern. A ministerial intern may not serve as Pastor, Assistant Pastor, Associate Pastor, or Interim Pastor of a congregation.

3. Discipline

The discipline of ministerial students and ministerial interns shall lie first in the hands of the local pastor or worship coordinator with whom they are working. If charges are made by the pastor or worship coordinator against a ministerial student or ministerial intern of disloyalty, unbecoming conduct, or dereliction of duty, the District Coordinator shall mediate. The District Coordinator will reaffirm or remove status, or take other action as she or he deems appropriate. The District Coordinator may allow an intern to serve in another congregation. Any such disciplinary action by the District Coordinator is subject to approval by the DRC at its next meeting.

IV.D LAY MINISTRY

1. The priesthood of all believers. The Universal Fellowship of Metropolitan Community Churches affirms the lay ministry of every member of the UFMCC.

2. Deacons. Deacons are a special order of lay ministry within the jurisdiction of the local congregation.

   a. Qualifications: (same as present IV.C.1.a)

   b. Requirements: (same as present IV.C.1.b)

   c. Duties: (same as present IV.C.1.c)

   d. Discipline: (same as present IV.C.1.d)

   e. Any specific matters. . .(same as present IV.C.1.e)

RATIONALE: This Bylaw proposal basically does two things:

1) It separates the process of preparation for the professional ministry from lay ministry.
2) It redefines what the process of preparation for the professional ministry will be.

First, it is important to affirm the ministry of every layperson, as well as to point out the special lay ministry of deacons. Persons preparing for the professional minstry do not properly belong in this section, even though technically they are still "laypeople". It is not their aim to be "lay ministers", but rather they are in a preparatory period equipping themselves for professional ministry. They are "candidates" for the professional ministry and therefore should not be catagorized under Lay Ministry. There needs to be a separate Bylaw section (IV.C) for them.

Second, the primary reason for presenting th is proposal is to revamp the ministerial preparation process. The present system of exhorters is inadequate. Our clergy drop-out rate has been very high these last two years, and we want to develop a better system to ensure that our future clergy will be better practically trained in local parish work and that they will have more "stick-to-it-iveness". Thus we are NOT modifying the present system of exhorters. Rather this is a proposal for an entirely new program. The old way is not working because it is too uneven. Some local exhorter programs are excellent; others are so-so; others are non-existent. A district status would even out the quality and provide more flexibility and opportunities for training.

Concerning the change in terminology from "exhorter" to "ministerial student" and "ministerial intern", the reason is for clarity. In most Christian circles, "exhorter" is not a very meaningful or self-explanatory term. "Ministerial student" and "ministerial intern" describe exactly what the person is doing.

MINISTERIAL STUDENTS. This status would not be necessary for those preparing for the professional ministry, but would give some recognition to those who are in school and would enable them to focus on academic training. Ministerial training should include both academic and practical, on-the-job experience. The division into ministerial students and ministerial interns allows for some practical experience throughout one's ministerial preparation, but recognizes the importance of concentrated academic time and concentrated practical time (intern year).

MINISTERIAL INTERNS. This status would be for those who have completed the bulk of their academic requirements and who can concentrate on practical training. If one year is not sufficient to prepare someone for licensing, the DRC may renew the status. A status of "ministerial intern" would be required for candidates for the licensed ministry to ensure that our future clergy have some practical expertise prior to getting the title "Reverend".

THE ROLE OF M.C.A.C. The specific requirements and procedures will be left up to M.C.A.C. so as to allow for flexibility and adaptation in MCC's growing years. As the structure of MCC evolves, we may be unhappy that the Bylaws specify a certain procedure that has become obsolete. This proposal lays down the general principles of preparation for professional ministry, but leaves the implementation up to MCAC.

DISTRICT STANDING. There are several reasons why "ministerial student" and "ministerial intern" status should be district standings:

First, it is the DRC who ultimately decides whether a person will become a licensed minister. They would be in a much better position to evaluate a person at the end of the preparatory process if they have been involved in that process themselves. There would be much more continuity in the whole process.

Second, the DRC will meet with individuals before they apply for licensing. There would be more time for individual concerns and guidance.

Third, an intern with a district standing may serve in a local setting which would be most advantageous for his/her own particular training. This may or may not be the congregation where the intern is a member. Not all pastors have the time or the inclination to train and supervise interns. Not all local congregations are good training grounds. Individual needs and congregational needs can be taken into account. Moreover, it would be good experience for an intern to serve in more than one congregation before licensing. There would be much more flexibility with a district standing.

Fourth, at present, study groups and missions can have members but not exhorters. If "ministerial student" and "ministerial intern" were district standings, this problem would be alleviated. There would be no membership-in-name-only in a nearby chartered church, which disenfranchises persons who are working in a study group or mission.

DISCIPLINE. It may not be wise to give the District Coordinator sole mediating and disciplinary responsibility when the matter goes beyond a local congregation, but, at the present time, given our district structure, it is necessary. Hopefully, in the future, when DRC's meet more than once a year, this can be amended so that the DRC handles such disciplinary problems. The Board of Home Missions is not an appropriate body to handle this because they are charged with establishing and developing congregations, not clergy. They have nothing to do with the licensing process, whereas the DRC does. The District Co ordinator is a member of the DRC and can be given the responsibility of carrying out their actions during the year.

— End of Proposal No. 16 —

PAGE	PROPOSAL	BYLAW		SPONSOR
7	No. 17	ARTICLE IV.C.1.b.	[First sentence]	BYLAWS COMMITTEE (V.B.1.c)

"Deacons shall be members in good standing in their local chartered churches. . ."

RATIONALE: (Based on Elders' Advisory Letter of 2/4/78) "Missions and Study Groups do not have the appropriate constitutional machinery for approving Deacons and Exhorters."

7	No. 18	ARTICLE IV.C.1.b		MID-ATLANTIC DISTRICT

"Deacons shall be members in good standing of their local church or mission and . . . service. Appropriate training . . .position of Deacon. All persons appointed by the pastor as Deacons shall be approved by the local Board of Directors. All persons appointed by the Interim-Pastor of a Mission shall be approved by the local Board of Directors and the District Coordinator. The Pastor and Board . . . of any term."

RATIONALE: As our church bodies are moving into smaller cities, towns and rural areas of the world, they will probably remain as Missions longer before meeting all criteria for Charter Church status, such as 35 members. They will, however, be more likely in that time to develop a full church program with needs for Deacons for visitations and consecration and serving communion, especially in the absence of the Interim-Pastor, as well as other responsibilities pertinent to the Deaconate.

8	No. 19	ARTICLE IV.C.2		M.C.A.C.

Change title "Exhorters" to "Student Ministers" (Note: if passed, this proposal would change all references to "Exhorter " in the Bylaws to "Student Minister").

RATIONALE: This, of course, is not a new change but one that the committee feels is necessary for purposes of title clarification.

8	No. 20	ARTICLE IV.C.2.a	[Second sentence]	M.C.A.C.

"The term of a Student Minister shall be for one (1) year. No person shall serve as a Student Minister for more than five (5) years, unless that person has the approval of his/her pastor, Board of Directors and District Review Committee."

RATIONALE: With the proposed changes in credentialing of clergy the committee felt an exception clause needed to be added to the Student Minister's term of office in case of extenuating circumstances. Note, however, that there is a strong check system involved in granting such a waiver.

8	No. 21	ARTICLE IV.C.2.b	[First sentence]	BYLAWS COMMITTEE (V.B.1.c)

"Candidates for Exhorter shall be members in good standing in their local chartered church. . ."

RATIONALE: same as for Proposal No. 17

8	No. 22	ARTICLE IV.C	[New Section]	MCC PROVIDENCE, R.I.

Add at end of Article IV:
IV.C.3 EVANGELIST. Evangelists are a special order of lay ministers within the jurisdiction of the district, under the supervision of the District Coordinator and the Board of Home Missions, which supervision may be delegated to a local church. *(continued next page)*

a. Qualifications: Evangelists are persons who feel called to the ministry of the Word and must meet the same qualifications in I Timothy 3:8 - 14. Their purpose is to provide outreach both within the local congregation and to areas not served by a local MCC. Considering the responsibility and duties of an evangelist, it is desirable that they not serve on the Board of Directors or in other church offices.

b. Requirements: Evangelists shall have been members of an MCC within the District for six months to one year, unless they are called by the District or a local body of the District from an MCC outside that District. Initial recommendation, evaluation and training as deemed necessary shall come from the local Pastor and Board of Directors. They shall be members in good standing in their local church, and be persons of spiritual mind, exemplary lives, joyful outlook, sound judgement, and of proven dedicated service with a gift of the ministry of the Word. The Board of Home Missions shall make the initial appointment, and shall review the appointment annually or at their discretion. If supervision has been delegated to a local church, mission or study group, annual review shall include the recommendation and evaluation by the local Pastor and Board of Directors.

c. Duties: Evangelists may be called to the prison ministry, institutional ministry, innovative ministries, or to new works in areas not yet served by MCC.

The duties may, if necessary and circumstances dictate, include administration of the rites and sacraments (with the exception of Holy Matrimony) under the authority and direction of the supervising pastor or District Coordinator and Board of Home Missions.

d. Discipline: If supervision has been delegated to a local pastor and church, mission or study group, the pastor, together with a majority of the full Board of Directors may vote to remove from office, any Evangelist for disloyalty, unbecoming conduct, or dereliction of duty. The pastor, together with the majority of the full Board of Directors, may impose for cause such lesser discipline as they deem appropriate. If supervision remains with the Board of Home Missions and the District Coordinator, they may vote to remove from office any Evangelist for disloyalty, unbecoming conduct or dereliction of duty. Lesser dicipline may be imposed by the appropriate body.

RATIONALE: While many districts have a sufficient supply of trained ministers, others do not. Prison ministry, innovative ministries, institutional ministries may require a person to preach and provide the sacraments where there is no minister available, and no exhorter or deacon in the area. Exhorters, under the new requirements, would have as their major impetus the completion of their education in order to prepare themselves for the professional ministry. This leaves a gap in the available personnel previously filled by lesser-trained exhorters. In many districts, churches are unpastored and there are insufficient professional ministers available to begin new works in areas not served by MCC. Under this proposal, Evangelists would be available to be sent out, either under the supervision of a local church, or under the supervision of the District Coordinator and Board of Home Missions to those areas. Many people have a gift for beginning new works who are not sufficiently trained for the professional ministry and who may, by reason of age, etc., be unwilling to take time out for that education, but who may be valuable as they are to begin new study groups and temporarily pastor them. It is to this need that we speak in this proposal.

—End of Proposal No. 22—

8	No. 23	ARTICLE V.B	[New Section 1]	ALL SAINTS MCC (West Hollywood)

(Current Section 1 would become 2, 2 would become 3)

1. FOUNDER: The Universal Fellowship of Metropolitan Community Churches recognizes the unique work of the Reverend Troy D. Perry in bringing God's message of love for all people to the world in establishing this Fellowship. To provide a continuing forum for his counsel and leadership, this Fellowship establishes the office of Founder to be occupied by the Reverend Troy D. Perry until his death, incapacitation or retirement. Upon the Reverend Perry's leaving the post of Founder, it shall be abolished as an office in this Fellowship.

(continued)

a. Duties: The Founder shall be the Chief Evangelist of the Fellowship and shall visit the Church bodies of the Fellowship on a regular basis to preach, encourage and counsel. The Founder shall be the chief spokesperson for the Fellowship to Church and governmental bodies and to the world at large. In this capacity, the Founder shall be responsible to the General Conference and shall work closely with the Board of Elders. The Founder shall preside without vote over meetings of the Board of Elders. The Founder shall preside over the General Conferences of the Fellowship. The actions of the Founder shall be reported to, and approved by, each General Conference.

b. Discipline: The provisions for discipline or removal of the Founder shall be the same as for members of the Board of Elders.

RATIONALE: As a member of the Board of Elders, Reverend Perry will probably be re-elected for as long as he wishes to present himself to the General Conference. While this is a tribute to his vision and leadership it effectively removes one of the positions on the Board of Elders from the electoral process. By creating the position of Founder, the Fellowship is allowed to elect all members of the Board of Elders through a truly effective and valid electoral process.

This provision realistically recognizes the unique position in this Fellowship held by Reverend Perry and provides for the most effective exercise of Rev. Perry's talents in behalf of the Fellowship. At the same time, this provision does not perpetuate an authoritarian position since the position is abolished on Rev. Perry's leaving it. It also mandates that the Founder must cooperate with the Board of Elders and operate under the authority and direction of the General Conference to whom he must report. It also provides for discipline and removal in a way that specifically prevents the placing of any officer above the General Conference or Fellowship Bylaws.

This position relieves the Founder of many burdensome administrative responsibilities as recommended by our management consultant. Such administrative duties will continue to be supervised by the Board of Elders. At the same time Reverend Perry will be given the time to provide the leadership, counsel and voice needed by this Fellowship. This provision continues to provide Reverend Perry with a forum for continuing leadership in this Fellowship by making him the presiding officer without vote of the Board of Elders and the presiding officer of the General Conference.

—End of Proposal No. 23—

PAGE	PROPOSAL	BYLAW		SPONSOR
9	No. 24	ARTICLE V.B.1.c	[Third paragraph, 2nd sentence]	ALL SAINTS MCC

This proposal is to be considered only if No. 23 passes:

"He/she shall also preside over the General Conference in the absence of the Founder."

RATIONALE: Same as Proposal No. 23

9	No. 25	ARTICLE V.B.1	[2nd and 3rd sentences]	MCC WEST BAY

The following would replace the 2nd and 3rd sentences:

"This Board shall consist of seven members, one of whom shall be a layperson. This Board shall be expanded to nine members by the General Conference once the number of chartered Churches reaches 100. The composition of theBoard shall then include: one layperson and one elder who resides outside the United States. The entire Board of Elders should reflect and be geographically representative of the entire Fellowship, insofar as that is possible."

(continued)

RATIONALE: It is feared by many that we are slowly developing a tradition that only ministers can be elected to the Board of Elders. This is not the case yet we seem to be unable to educate our members as to the advisability of having a lay elder. The most commonly used argument against a lay elder is that inherent in the position of Elder is the ability and necessity to minister to people. Laypersons have been actively ministering and successfully doing so since the early Church. We feel the real reason why there has not yet been a lay Elder is primarily due to the fact that Lay People in UFMCC are not as visible to the people as are ministers, and do not, therefore, come to the minds of the delegates as quickly or as poignantly as certain ministers.

PAGE	PROPOSAL	BYLAW		SPONSOR
9	No. 26	ARTICLE V.B.1.b	[Add to end of paragraph]	ALL SAINTS MCC

"No Elder may be elected for more than two consecutive terms of four years. Any member of the Board of Elders serving at the beginning of the General Conference in which this provision is added to the Bylaws and continuing to serve after the General Conference shall be exempted from this limitation on terms provided herein."

RATIONALE: The maximum of two four-year terms is sufficient to allow for the completion of programs begun by newly elected Elders. Any Elder appointed to fill out an unexpired term would be eligible for two full terms of four years. After a minimum of two years not serving as an Elder, any former Elder would be eligible to present themselves again as a candidate for nomination to the Board of Elders. As a result, this does not prohibit a continuing use of such persons as have the confidence of the General Conference in the role of Elder for several terms. However, it requires the Elder after two terms to do other things in the Fellowship. This allows for refreshment and reflection which should improve the quality of the leadership of our Elders.

This provision also builds in better guarantees that new leadership and fresh ideas will come regularly to the Board of Elders while preserving considerable stability and continuity. It is clearly in the democratic spirit of discouraging the building of an elite group of leaders who might serve a lifetime in the highest board of the Fellowship.

9	No. 27	ARTICLE V.B.1.c	[Add to end of paragraph 2]	MCC LOS ANGELES

"All actions of the Bylaws Committee regarding advisory interpretations shall be submitted in writing to the next General Conference."

RATIONALE: This provision will provide accountability for resolution of advisory letters.

10	No. 28	ARTICLE V.B.1.d	[Second paragraph, 1st sentence]	MCC LOS ANGELES

Strike out the word "ratified".

RATIONALE: This change allows a petition for disciplinary charges to be initiated by either the clergy or laity.

10	No. 29	ARTICLE V.B.1.d	[Second paragraph, 1st sentence]	MCC LOS ANGELES

Replace the words "Boards of Directors" with "Lay Delegates".

RATIONALE: Boards of Directors have no voice or standing at the General Conference. Lay Delegates are the counterpart to the clergy in these meetings and they should participate in the discipline of Elders.

PAGE	PROPOSAL	BYLAW		SPONSOR
10	No. 30	ARTICLE V.B.2	[Second paragraph, 1st sentence]	MCC BALTIMORE

Delete the word "other".

RATIONALE: Even the Board of Elders' directives, etc., are subject to General Conference approval. It is felt as committees, etc.,are of such importance to the UFMCC, they also should be subject to the General Conference, thus providing a greater chance of input (e.g., M.C.A.C. requirements) from the Fellowship as a whole in keeping with the Democratic system of Fellowship government as outlined in Article V.A.1 and 2.

10	No. 31	ARTICLE V.C.1	[First sentence]	MCC LOS ANGELES

(Replace the first sentence with the following:)

"DISTRICT COORDINATOR: The District Coordinator must be a member of a Chartered Church, Mission or Study Group who shows obvious spiritual quality and leadership, who is mature and has sound judgement and a proven record of accomplishment within the District. The District Coordinator shall be elected by a District Conference for a specified term determined by that Conference."

RATIONALE: This change provides requirements for a District Coordinator that are presented in a style consistent with the requirements for Elder.

10	No. 32	ARTICLE V.C.1	[Second sentence]	MCC LOS ANGELES

Change "act as the official representative of" to "act as official liaison to".

RATIONALE: The Board of Elders has no voice or standing at the District Conference by virtue of their office. The District Coordinator is elected by and is accountable only to the District Conference. This change removes an inconsistent delegation of authority.

11	No. 33	ARTICLE V.C.3	[First sentence]	MID-ATLANTIC DISTRICT

"This board shall be comprised of all persons serving as Pastors, Interim-Pastors and Worship Coordinators of Chartered Churches, Missions and Study Groups within the District, as well as the elected representative(s) to the Office of Lay Concerns."

RATIONALE: The present structure limits decision-making at the District level to a minority of the clergy within the District. Re-structuring the Board of Home Missions in the way proposed will provide more equable participation in the decision-making process. This particularly important since, at the presnt time, the Worship Coordinators of study groups and missions have no vote in determining the directions of their own congregations. The proposed change will promote responsible participation, commitment and growth in responsibility relating to District concerns.

11	No. 34	ARTICLE V.C.3	[First sentence]	BYLAWS COMMITTEE (V.B.1.c)

Remove the "(s)" from the word "representative(s)."

RATIONALE: In the Elders' Advisory Letter of Oct. 16, 1978 re: the Office of Lay Concerns' representation on the Board of Home Missions, the Bylaws Committee concurs with the opinion of the Elders and proposes this change. Since there is only one representative to the Office of Lay Concerns in each district, the word "representative(s)" should be singular.

PAGE	PROPOSAL	BY-LAW		SPONSOR
11	No. 35	ARTICLE V.C.3	[Insert after first sentence]	NORTHEAST DISTRICT

"An Assistant District Coordinator shall be a voting member of the Board of Home Missions by virtue of his/her office."

RATIONALE: The Assistant District Coordinator is elected by the clergy and lay representatives of the district to a district-wide office. This office has been created since the bylaws were written and provisions for this office are not reflected in the current bylaws. Most districts have not had a problem with the Assistant District Coordinator being a member of the Board as they are also affiliated with a chartered church. We feel that Assistant District Coordinators should be voting members by virtue of their office only and not by church affiliation, as has been previously and still is the case with the office of District Coordinator.

11	No. 36	ARTICLE V.C.4	[Second paragraph, sentences 4 and 5]	MCC LOS ANGELES

Strike from the beginning of the sentence that begins: "The disciplined or dismissed officer...." to end of the paragraph.

RATIONALE: The Board of Elders has no voice or standing at the District Conference meeting by virtue of their office. Therefore, an appeal to the Board of Elders is not consistent with the organizational structure.

11	No. 37	ARTICLE V.D.1	[First paragraph, 3rd sentence]	MCC SAN FRANCISCO

"the pastor of the church body shall have the authority to establish the 'Orders of Service/Worship' for all religious services of the church."

RATIONALE: The underlined words replace the words "for ordering" which gives more than one interpretation for this sentence. The change retains the intended meaning of the original but removes the possibility of misinterpretation.

(This proposal was referred to the Bylaws Committee in 1977 for review and resubmission in 1979)

12	No. 38	ARTICLE V.D.2	[First paragraph, sentences 1 and 2]	MCC NASHVILLE

"...they shall hold office for a term of two (2) years with the exception of the pastor who will hold office for as long as s/he occupies the pulpit of that church. The term of one half the members of the board shall expire each year..."

RATIONALE: It is the experience of many church bodies that good people are willing and able to make a commitment to a two-year term who cannot carry out a three-year commitment, with the result that there are an undue number of vacancies to be filled of unexpired terms and a lessened sense of satisfaction and accomplishment on the part of board members who must move or resign and a heightened sense of frustration within congregations that their elected officers do not or can not finish their terms.

12	No. 39	ARTICLE V.D.2	[First paragraph, last sentence]	MCC of the RESURRECTION

(Replace the last sentence with the following:)

"In the event of resignation or death of a board member, the remaining members of the board may appoint an interim board member to serve until the next congregational meeting when an open election shall be held for a permanent replacement."

RATIONALE: This would give the congregation the ultimate power to see their choice placed in any vacancy. The board-appointed interim would have to run with the other candidates at the next duly-called congregational meeting.

12	No. 40	ARTICLE V.D.	[Addition of new paragraphs 3, 4 and 5]	MCC LOS ANGELES

(Current paragraph 3 becomes paragraph 6)

3. CLERK: The Clerk is the recording officer of the church and the custodian of its records. The Clerk shall sign all

(continued)

documents where required by law or authorized or directed to do so by the Board and/or members; shall attend to correspondence; shall serve as recorder for all meetings of the Board and the members and shall keep and appropriately distribute minutes of meetings of the Board and the members; shall attend to the issuance and service of all notices on behalf of the church; shall be in charge of all books, records, papers of the church not assigned to the Treasurer; shall be responsible for the keeping of a record of the names and addresses of all members of the church, and a record of all standing legislation enacted by the Board and/or the members; and shall perform all other duties incidental to the office of the Clerk or imposed by the Board or the members. The Clerk shall be selected at the first meeting of the Board following the annual meeting of the congregation.

4. TREASURER: The Treasurer is the financial officer of the church and the custodian of its funds. The Treasurer shall have care and custody of all funds and securities of the church subject to the requirements of the law and such assignments, instructions and limitations imposed by the Board or the members. The Treasurer shall also sign all checks, drafts and notes and orders for payment of money, subject to such delegation, limitations, conditions and requirements upon the power so to sign authorized or imposed by the Board or the members; keep full and accurate accounts of receipts and disbursements; render such regular or special reports on the financial state and affairs of the church as the Board and/or members may direct; coordinate the financial affairs of the church; prepare an annual budget; and perform such other duties incidental to the office of the Treasurer as required by law and imposed by the Board or the members. The Treasurer shall be selected at the first meeting of the Board following the annual meeting of the congregation.

5. LAY DELEGATE: Lay Delegates are representatives of the local church body to meetings of a District or the General Conference. Lay Delegates shall be elected at the first meeting of a congregation following a General Conference and shall serve through the next General Conference. The number of delegates to be elected is defined in Article IX. A congregation may also elect the same number of Alternate Lay Delegates. When Lay Delegates resign or are unable to attend a meeting, Alternate Lay Delegates shall take their place. Lay Delegates and Alternates must be members in good standing of the local congregation.

RATIONALE: The offices of the Clerk, Treasurer and Lay Delegates are mentioned in several places in the Bylaws. Their duties and selection are not defined. This change corrects that oversight.

PAGE	PROPOSAL	BYLAW	SPONSOR
13	No. 41	ARTICLE VI.A	BYLAWS COMMITTEE (V.B.1.c)

(Add as a second paragraph:)

"It shall be the responsibility of the membership to elect yearly a clerk, treasurer, other officers as needed, and an official observer for District and General Conferences. The Worship Coordinator and the officers, acting in lieu of a Board of Directors, shall exercise the provisions of Article VII (Church Membership) of these Bylaws. The provisions of this paragraph and their exercise must be approved by the District Coordinator and/or the District Board of Home Missions or proper Fellowship Board."

RATIONALE: (Based on Elders' Advisory Letter of 2/4/78) This proposal helps define membership responsibilities in an area where membership was authorized but no direction was given.

PAGE	PROPOSAL	BYLAW	SPONSOR
13	No. 42	ARTICLE VI.B	BYLAWS COMMITTEE (V.B.1.c)

(Add as a second paragraph:)

"It shall be the responsibility of the membership to elect yearly a clerk, treasurer, other officers as needed, and a delegate for District and General Conferences. The interim pastor and officers, acting in lieu of the Board of Directors, shall exercise the provisions of Article VII (Church Membership) of these Bylaws. The provisions of this paragraph and their exercise must be approved by the District Coordinator and the Board of Home Missions or proper Fellowship Board."

RATIONALE: (Based on Elders' Advisorary letter of 2/4/78) This proposal helps define membership responsibilities in an area where membership was authorized but no direction was given.

13	No. 43	ARTICLE VI.B and C	OCEANSIDE MCC

Delete the group known as Missions and group both Missions and Charter Churches under one term "Local Congregations."

RATIONALE: This would mean no differences between local groups what so ever.

13	No. 44	ARTICLE VI.B	MCC NASHVILLE

(Add to end of paragraph:)

"After a year as a Study Group, the Board of Home Missions may determine that a Study Group in an area of limited numerical potential may also petition the Board of Home Missions for Mission status."

RATIONALE: MCC is reaching into areas of limited numerical potential and should seek to provide avenues for voting input from these areas and increase their sense of theological authenticity.

13	No. 45	ARTICLE VI.C	[First paragraph, 2nd sentence]	OCEANSIDE MCC

(Add after second sentence:)

"Or, after a period of two (2) years as a mission, it is self-evident that the area will never reach the required thirty-five (35) persons, but all other requirements are met the mission may petition the District Coordinator or proper Fellowship Board for chartering as a Church in the Universal Fellowship."

RATIONALE: It is quite evident that certain areas will never reach the required 35 persons but can do all the outreach required of a chartered church. Should they be held back because of lack of population?

13	No. 46	ARTICLE VI.D	MCC NASHVILLE

(Add after the fourth sentence:)

"Fellowship financial support to all church bodies shall be without regard to national boundaries."

RATIONALE: MCC should be equally committed to the struggles of all its congregations, whether in the US or other countries.

15	No. 47	ARTICLE IX.A	[First paragraph, 5th sentence]	OCEANSIDE MCC

"Each local church must elect one lay delegate for the first fifty (50) members and one (1) for the next fifty (50)

(continued)

and one (1) for each portion of one hundred (100) members thereafter, that it carries. . ."

RATIONALE: While this would add about 100 lay delegates to the Fellowship it would even out the representation of the small missions and the churches. It would cost the Fellowship nothing and involved more people in the working of the Fellowship.

15 | No. 48 | ARTICLE IX.A | [First paragraph, 5th sentence] | MCC NASHVILLE

(The following is an addition)

". . .but no vote. Study Groups of a given district may combine their actual members for the purpose of selecting a lay delegate to General and District Conferences, one lay delegate for each 100 members or portion thereof."

RATIONALE: This is one way of extending voting representation to Study Groups without jeopardizing the stability of the Fellowship or districts.

15 | No. 49 | ARTICLE IX.A | [First paragraph, last sentence] | BOARD OF ELDERS

Change "eighty percent (80%) " to "sixty percent (60%)" of both lay and ministerial delegates.

RATIONALE: As UFMCC grows and moves toward a more international church, geographical and travel limitations may preclude an 80% quorum. The quorum in local church bodies is 20% and no other denomination is as high as ours, i.e. most are around 20 to 30%.

15 | No. 50 | ARTICLE IX.A | [First paragraph, last sentence] | MCC of the RESURRECTION

Lower the quorum for both lay delegates and ministerial delegates from 80% to 2/3 or 66%.

RATIONALE: With the greater number of members and groups, the present quorum could result in our not meeting that high a percentage, thereby making it impossible for us to carry on any business. The 2/3 or 66% quorum is standard for most group meetings and it would be more in line with the size of our present membership.

15 | No. 51 | ARTICLE IX.A | [First paragraph] | MCC of the RESURRECTION

(The following is an addition)

"No proxy and/or absentee ballots shall be allowed in any business session of this Fellowship; inclusive of General Conference, District Business Meetings, and local Congregational Meetings."

RATIONALE: 1) Absentee ballots may seem to be acceptable. However, even on simple "yes or no" issues, relevant data could be presented at the meeting which could alter those votes. It is impossible to fairly cast absentee or proxy ballots during an election of officers.

2) A uniform standard is necessary. Currently, some local churches allow absentee voting under certain conditions; while other churches have received rulings that no absentee ballots are permissable. This would allow churches to conduct their meetings in an equitable manner throughout the Fellowship; and eliminate some uncertainty, especially in stress situations.

15 | No. 52 | ARTICLE IX.A | [Second paragraph, 1st sentence] | MCC LOS ANGELES

Strike out the word "ratified".

RATIONALE: This change allows a petition for special meetings to be initiated by either the clergy or laity.

PAGE	PROPOSAL	BYLAW		SPONSOR
15	No. 53	ARTICLE IX.A	[Second paragraph, 1st sentence]	MCC LOS ANGELES

Replace the words, "Board of Directors" with the words "Lay Delegates".

RATIONALE: Boards of Directors have no voice or standing at the General Conference or District Meetings. Lay Delegates are the counterpart to the Clergy in these meetings and they should participate in the call of special meetings.

16	No. 54	ARTICLE IX.B	[First paragraph, 1st sentence]	MCC LOS ANGELES

Delete: "but no more than three times,"

RATIONALE: In the year that General Conference is not held, a district may desire to hold four district meetings. This change allows flexibility in the period between General Conferences for the scheduling of district meetings.

16	No. 55	ARTICLE IX.B	[First paragraph, 5th sentence]	NORTHWEST DISTRICT

(Add at the end of the fifth sentence:)

". . . and all district office holders, as determined by that district, shall be allowed one vote."

RATIONALE: A district officer, clerk, treasurer, etc. may be a lay person who is not qualified to vote at district conference business meetings under current Bylaw provisions. If a district elects a qualified lay person to fulfill the duties and responsibilities of an office, makes this person subject to the discipline of the district, then the district should have the authority to extend voting rights to this person in conducting the business of the district.

16	No. 56	ARTICLE IX.B	[Second paragraph, 1st sentence]	MCC LOS ANGELES

Strike out the word "ratified".

RATIONALE: This change allows a petition for special meetings to be initiated by either clergy or laity.

16	No. 57	ARTICLE IX.B	[Second paragraph, 1st sentence]	MCC LOS ANGELES

Replace the words, "Board of Directors" with the words "Lay Delegates".

RATIONALE: Boards of Directors have no voice or standing at the General Conference or District Meetings. Lay Delegates are the counterpart to the Clergy in these meetings and they should participate in the call of special meetings.

— END OF BYLAW PROPOSALS —

"By No Other Name"

Acts 4:12

Tenth International General Conference

Houston, Texas
August 3rd to 9th, 1981

conference schedule

SOCIAL/POOLSIDE GATHERINGS + 10:00 PM - 1:00 AM

Tonight and each night throughout the Conference, various activities are being provided for those wishing to share together in social settings. Activities will include two feature length movies each night, informal gatherings around the pool (no swimming allowed after 10:00 PM per hotel policy) and other events which should allow opportunity for those who do not wish to go to bars or attend other activities away from the hotel. A schedule of each night's activities will be posted at the information center.

ALCOHOLICS ANONYMOUS/ALCOHOLICS TOGETHER MEETINGS

+ From Monday through Saturday at 6:30 AM there is scheduled a Meditation/Support Time.
+ AA/AT Meetings will be held Monday through Saturday at 6:00 PM.
+ Both of these events will be held in the AA/AT Hospitality Suite (see information center for location); some will be open and some will be closed meetings. Announcements will be made daily on the information board in the information center.

MEDITATION CHAPELS

+ *Individual meditation time* is being made available on a 24 hour schedule in the *Belvedere B.* This room is for those who wish to spend time in meditation and prayer. This is not for group meetings; silence is requested in respect to others wishing a quiet place to meditate.
+ *Group meditation/prayer time* will be made available each evening for those wishing to share together in the *Cabaret* beginning at 9:00 PM. Groups wishing to use this space and time are responsible for organizing the event; there will not be a planned worship provided by the Worship Committee. Prior arrangements must be made with the Conference Coordinator. Should others wish to meet, but find the Cabaret in use by another group already, they may select any of the meeting rooms with permission from the Conference Coordinator, the Rev. Pepper Shields, who may be contacted through the information center.

Tuesday

COMMUNION SERVICE + Grand Ballroom + 7:00 - 7:30 AM

The Rev. Bjorn Marcusson, Worship Coordinator of MCC Copenhagen, Denmark, will officiate.

WORSHIP SERVICE + Grand Ballroom + 9:00 - 10:00 AM

The Rev. Delores Berry, MCC Baltimore, will preach.

BUSINESS MEETING + Emerald + 10:30 AM - 12:30 PM

Action on the GSS Report and begin other Reports.

BUSINESS MEETING + Emerald + 2:00 - 5:00 PM

Continuation of Reports.

WOMENS' CONCERNS WORKSHOP + Embassy + 2:00 - 5:00 PM

This workshop will provide a place for women to share with other women their concerns, fears, accomplishments and their need for support systems and understanding. This time is reserved for women only, and all women are invited to attend.

MENS' CONCERNS WORKSHOP + Marco Polo Room + 2:00 - 5:00 PM

For men only, this workshop is to serve the same function for men as the workshop listed above for women.

WORLD CHURCH EXTENSION WORKSHOP + Cabaret + 2:00 - 5:00 PM

This workshop is designed to provide insight into the needs, accomplishments and goals of WCE. All are invited and encouraged to participate.

WORSHIP SERVICE + Grand Ballroom + 7:30 - 9:00 PM

The Rev. Elder Charles Arehart, MCC of the Rockies in Denver, CO will preach.

TUESDAY CONTINUED

SOCIAL/POOLSIDE GATHERINGS + 10:00 PM - 1:00 AM

See information center for scheduled activities.

WOMEN SHARING STORIES + Cabaret + 9:00 PM - ??

The Rev. Jennie Bull, Washington D.C., will moderate this time for UFMCC women, clergy and laity, to share our life stories, our struggles and joys.

Wednesday

COMMUNION SERVICE + Grand Ballroom + 7:00 - 7:30 AM

The Rev. Jose Cruz, Christ MCC, Miami, FL will officiate. This service will be conducted in the Spanish language.

WORSHIP SERVICE + Grand Ballroom + 9:00 - 10:00 AM

The Rev. Brent Hawkes, MCC Toronto, Canada will preach.

BUSINESS MEETING + Emerald + 10:30 AM - 12:30 PM

Election of Elders and continuation of Reports.

ADDRESS BY DR. JAMES TINNEY + Grand Ballroom + 2:00 - 3:00 PM

Dr. Tinney is a professor at Howard University, a Church of God in Christ lay theologian, editor of *Spirit*, and director of the Pentecostal Coalition for Human Rights. A dynamic speaker, Dr. Tinney will share insights into issues relevant to the Universal Fellowship. Do not miss this important and valuable experience.

BUSINESS MEETING + Emerald + 2:00 - 3:00 PM

Continuation of Reports.

INCLUSIVE LANGUAGE FORUM + Emerald + 3:00 - 5:00 PM

Although a part of the business session which delegates are required to attend, this forum will provide opportunity for questions and answers regarding the Inclusive Language Task Force Report in preparation for the presentation at the business session on Friday at 10:30 AM. The forum is being made available to allow you to hear and present your questions and concerns so that you may be able to adequately be aware of the issues involved in this important report, and to allow an ample opportunity for meaningful dialog. (Please note that there will also be an Open Meeting of the Inclusive Language Task Force at 8:00 AM on Thursday.)

WORSHIP SERVICE + Grand Ballroom + 7:00 - 8:00 PM

The Rev. Elder Jeri Ann Harvey, MCC Los Angeles, CA will preach.

THE UNIVERSAL FELLOWSHIP CELEBRATES THE INTERNATIONAL YEAR OF THE DISABLED + Grand Ballroom + 8:30 - 10:00 PM

An evening dedicated to raising consciousness about the struggles of disabled persons and celebrating the courage and victories of some very special people in this, the United Nation's International Year of the Disabled. The evening will include testimonies and an extraordinary film about an MCC Toronto member, Mr. John Kellerman, an activist for the rights of disabled people. Mr. Kellerman will be present with us and we will be honoring him. The Rev. George McDermott, of MCC Providence, RI will be MCing the evening.

SOCIAL/POOLSIDE GATHERINGS + 10:00 PM - 1:00 AM

See information center for schedule of activities.

Thursday

COMMUNION SERVICE + Grand Ballroom + 7:00 - 7:30 AM

The Rev. Karen Ziegler, MCC New York, will officiate.

OPEN MEETING OF THE INCLUSIVE LANGUAGE TASK FORCE + Cabaret + 8:00 - 9:00 AM

WORSHIP SERVICE + Grand Ballroom + 9:00 - 10:00 AM

The Rev. Elder Jean White, MCC London, will preach.

NO BUSINESS SESSION TODAY

In order to allow delegates to attend workshops, the schedule has been arranged so that no business session is scheduled today. It is hoped that delegates will avail themselves of this opportunity to participate in the various workshops designed to speak to many diverse issues and topics of interest throughout the day.

PASTORAL CONCERNS WORKSHOP + Crystal Room + 10:30 AM - 12:30 PM

Designed primarily for pastors and worship coordinators, this workshop will focus on the needs of the pastor. Suggestions for support systems, discussions of the needs and frustrations of the pastorate and specialized ministry, and other topics of concern and interest will be featured.

CHRISTIAN SOCIAL ACTION AROUND THE WORLD WORKSHOP + Cabaret + 10:30 AM - 12:30 PM

This international look at Christian Social Action will be co-sponsored by the Department of Christian Social Action and the non-U.S.A. Congregations, Districts and World Church Extension Areas.

There will be four main areas of focus for the Workshop:

1. What is Christian Social Action outside of the U.S.A.?
2. What problems are faced by people doing Christian Social Action in non-U.S.A. Congregations, Districts and World Church Extension Areas?
3. What are some solutions to these problems?
4. What resolutions should be brought to the full General Conference?

You are urged to share in this important event.

THE UFMCC INTERNATIONAL HEADQUARTERS OFFICES + Bluebonnet + 10:30 - 11:30 AM

"Yes, Virginia, there really is a 5300 Santa Monica Boulevard" is the topic of this workshop designed to acquaint you with the Fellowship offices in Los Angeles. Mr. Phil Gallnitz, office manager, will be available to answer questions and share about the office staff and their responsibilities, as well as explain the various services available through the office.

SMALL/RURAL GROUP WORKSHOP + Azalea Room + 10:30 AM - 12:30 PM

A very serious concern to the Fellowship is the persistent problem encountered by small and rural groups who feel isolated because of their inaccessibility to others in the Fellowship. This workshop is designed for (but not limited to) pastors and worship coordinators of rural and small groups to encourage understanding and systems of support and to allow you to share with others in similar situations.

TINNEY RAP TIME + Grand Ballroom + 10:30 AM - 12:30 PM

Dr. Tinney will offer fresh insights, share concerns, and touch upon issues pertinent to the Universal Fellowship from a loving, knowledgeable and realistic perspective. Dr. Tinney has supported the concept of UFMCC and has closely followed our struggles and has celebrated our successes with us. Do not miss this experience if at all possible.

HYMNODY WORKSHOP + Marco Polo Room + 10:30 AM - 12:30 PM

Facilitated by Dr. Richard Follett and Mr. Jim Mitulski of the Fellowship's Hymnody Committee, this workshop will center around the study of hymnology, how hymns are developed and changed, and will discuss the process of continuation of the UFMCC trial hymnal which is being introduced at this General Conference.

BUILDING A NETWORK OF WHITE PEOPLE AGAINST RACISM + Embassy + 10:30 AM - 12:30 PM

How can the white community understand how it has oppressed blacks? What can the white community (and the individual white person) do to combat racial prejudice and oppression? How much can one individual do? How can those who want to understand and help join others to combine their efforts? These are some questions that will be discussed at this workshop.

DOING OUTREACH TO THIRD WORLD COMMUNITIES WORKSHOP + Cabaret + 1:30 - 3:30 PM

Who are Third World Peoples? Where are they geographically? What are their needs, hopes, and goals? What are their oppressions and from where do their oppressions come? This exciting, informative workshop will attempt to speak to these and many other issues in a constructive, sharing way and is facilitated by people knowledgeable and concerned.

THE CHURCH LIBRARY WORKSHOP + MCC Houston + 1:30 - 3:30 PM

Facilitated by Mr. Charles Botts, librarian at MCC of the Resurrection in Houston, this workshop will feature a tour of the Houston facility, considered by many to be the most complete of any UFMCC congregation. Subjects to be covered include the role of a library in the church, how to start a library from scratch, the selection of books, library organization, library policies and administration and the advertising of the library. Attendance at this workshop is limited, so if you wish to attend, please contact the information center to reserve a space and to make arrangements for group departure to MCC of the Resurrection in Houston.

FOREVER YOUNG, LIFE NOT DEATH, AHEAD: A WORKSHOP ON AGING + Embassy + 1:30 - 3:30 PM

A workshop *for persons over age thirty* on the effects of Christian attitudes and prayer on the aging process, presented by 79 year old Galen Moon and 22 year old Paul Tatum, both from Pomona, CA. In this workshop you will discover that you can do something to modify the "old age syndrome" and that there are many ways of finding surcease from the stereotypical old age picture. You will take a personal inventory of goals, relationships, self esteem, prayer habits and faith. You will discover that growing older does not mean racing toward the grave and that loneliness is frequently distance from God and that living with God can change the whole picture.

SUBSTANCE ABUSE WORKSHOP + Azalea Room + 1:30 - 3:30 PM

What is substance abuse? What forms does it take? Who is afflicted? Who is affected? How can the abuser find help and support? How can the non-abuser assist? How can the non-abuser survive and support a spouse or friend who is an abuser? These and other questions will be discussed. Those who are currently having difficulties or who have faced this dilemma, and those interested in understanding and helping are encouraged to attend.

SAMARITAN THEOLOGICAL INSTITUTE WORKSHOP + Crystal Room + 1:30 - 3:30 PM

STI is the officially recognized educational arm of the Fellowship. How does it operate? What services does it offer? Is its purpose only to train clergy for UFMCC? How does it attempt to assist the lay community in their attempt to minister to the Church and the world? What progress has it made in the past years and what are its present needs, goals and purposes? The staff of STI will be present to answer these and other questions you have regarding your school. They will share exciting new achievements and goals regarding accreditation plans, facility expansion, curriculum revisions and expansions, and extension programs.

POLITICAL ACTION WORKSHOP + Bluebonnet Room + 1:30 - 3:30 PM

What is political action? May political action be Christian? Should the UFMCC be involved in political action? How may we as a Fellowship and as individuals be involved in legislative action for gay and lesbian rights? This workshop and sharing time is designed to help answer these and other such questions.

ADDRESS BY MS. JOAN CLARK + Grand Ballroom + 4:00 - 5:30 PM

Ms. Clark, one of our featured guests at this conference, was, from 1972 to 1979, employed as an executive staff person with the Women's Division, Board of Global Ministries for the United Methodist Church. Her responsibilities with United Methodist Women included leadership development, program development, consciousness raising, and education. In addition, she worked to increase women's understandings of the influence of the political right on the social justice agenda of the churches and community groups.

In April, 1979, she was fired from her position with the Women's Division upon acknowledging publicly her identity as a lesbian. Ms. Clark now resides in Chicago, where she is employed as the coordinator of the Ecumenical Women's Center, a women's community organization involved in education, advocacy, and the provision of direct services related to the concerns of incarceration, battering and abuse, racism, homophobia, and corporate social responsibility.

TEX-MEX BUFFET + Poolside + 6:00 PM

A social time of sharing and delicious food around the pool. Cost will be minimal and advance registrations *must be made* by Tuesday at the information center.

WORLD CHURCH EXTENSION WORSHIP SERVICE + Grand Ballroom + 7:30 - 9:30 PM

SOCIAL/POOLSIDE GATHERINGS + 10:00 PM - 1:00 AM

See information center for scheduled activities.

Friday

COMMUNION SERVICE + Grand Ballroom + 7:00 - 7:30 AM

The Rev. Brenda Cisneros-Hunt, MCC Detroit, MI will officiate.

WORSHIP SERVICE + Grand Ballroom + 9:00 - 10:00 AM

The Rev. Elder John Hose, MCC Atlanta, GA will be preaching.

BUSINESS MEETING + Emerald + 10:30 AM - 12:30 PM

Presentation of the Inclusive Language Task Force Report.

PANEL DISCUSSION + Grand Ballroom + 2:00 - 3:30 PM

"THE NEW RELIGIOUS RIGHT: HOW CAN WE RESPOND?"

Distinguished panelists: Ms. Joan Clark, Director of Ecumenical Women's Center in Chicago; Rabbi Allen Bennett, Rabbi of Congregation Sha'ar Zahav, San Francisco, CA; the Rev. Angela Needham, UFMCC clergy, feminist, and pastor in Northampton, England; and Dr. James Tinney, professor at Howard University, Church of God in Christ lay theologian, editor of *Spirit*, and director of the Pentecostal Coalition for Human Rights. The Rev. Elder Nancy Wilson will moderate.

GAY LITERATURE WORKSHOP + Marco Polo Room + 2:00 - 4:00 PM

Dr. Richard Follett, executive director of STI, and co-chair of the National Council of Teachers of English Committee on (Concerns of) Lesbians and Gay Males in the English Profession, will facilitate this workshop. Definitions of lesbian literature and of gay male literature will be offered. Also to be discussed are such topics as the need to study such literature since there is a suppression of such materials and a denial of social realities, selected literary images, and poetry/short-story sharing times. During the segment on poetry/short-story sharing group participants will be asked to read works they have brought with them, either written by themselves or by others/ published or not, and to discuss these with small groups. NOTE: participants are encouraged to bring sharing materials but may choose not to if they so wish.

STAYING YOUNG WHILE GROWING OLDER: A WORKSHOP ON AGING + Cabaret + 2:00 - 4:00 PM

A participatory workshop for men and women *under thirty*, there will be an exploration of the application of Christian attitudes and prayer as a positive means of enriching your growth/aging process. The workshop will be facilitated by 22 year old Paul Tatum and 79 year old Galen Moon, both from Pomona, CA.

You will get a good look at the complex structure of aging which involves sexuality, friendships, partnerships, community involvement, finances, fears of loneliness, isolation, dependency, and what to do to further enrich your growth/aging process. You will discover that you have the God-given and Christ explained ability to create for yourself the "Old Age" milieu, conditions, and pattern you want to experience when you become a senior citizen.

CUBAN RELIEF WORKSHOP/SHARING TIME + Bluebonnet Room + 2:00 - 4:00 PM

Mr. John Chasteen, Director of the Cuban Relief Program, whose offices are in the Los Angeles UFMCC Headquarters, will share the current status of the program, share the frustrations and joys inherent in the program, answer questions, and otherwise share from his perspective as well as to allow you the opportunity to share.

FORUM ON THE BUDGET + Grand Ballroom + 4:00 - 5:00 PM

A forum to discuss the budget to be presented to the business session on Saturday at 10:30 AM.

ECUMENICAL RELATIONS COFFEE-KLATCH + Castillian Room + 5:30 - 6:30 PM

An informal gathering sponsored by the Department of Ecumenical Relations offering an opportunity to meet the many Gay/Lesbian organization representatives and to share information with them.

WORSHIP SERVICE + Grand Ballroom + 7:30 - 9:00 PM

The Rev. Elder Freda Smith, Sacramento, CA will preach.

AN EVENING OF ENTERTAINMENT + Grand Ballroom + 9:30 - 11:00 PM

This special social event will feature well -known comic, Robin Tyler, who will provide an enjoyable, hilarious program of entertainment, and an exciting musical concert by the professional Montrose Singers and Band, of Houston.

SOCIAL/POOLSIDE GATHERINGS + 11:00 PM - 1:00 AM

See information center for scheduled activities.

Saturday

COMMUNION SERVICE + Grand Ballroom + 7:30 - 8:00 AM

The Rev. Willie White, Rochester, NY, will officiate.

WORSHIP SERVICE + Grand Ballroom + 9:00 - 10:00 AM

The Rev. Ron Anderson, of the New Freedom Evangelistic Team, will preach.

SATURDAY CONTINUED

BUSINESS MEETING + Grand Ballroom + 10:30 AM - 12:30 PM

Budget and Resolutions.

HUMAN RIGHTS RALLY + Grand Ballroom + 2:00 - 3:30 PM

The Board of Elders and the Department of Christian Social Action present the Human Rights Award to the Unitarian Universalist Association. Dr. Loretta Williams, Chair of the Department of Social Responsibility for UUA, will receive the award and address the Rally. Don't miss this exciting speaker! The Rally will also include introduction of special guests and musical entertainment.

TEACH-IN: EL SALVADOR-ATLANTA-HIROSHIMA + Grand Ballroom + 3:30 - 5:00 PM

A workshop dealing with the UFMCC's Christian response to the situations in El Salvador and Atlanta, and concerning issues of nuclear power and world peace. The Teach-In will conclude with a litany for justice and peace.

AD HOC AND REPEAT WORKSHOPS + 3:30 - 5:00 PM

This time has been reserved for special interest groups and those wishing to repeat previous workshops. Anyone or any group wishing to schedule an event must make arrangements with the Conference Coordinator through the information center *no later than noon on Friday* since space is limited. Events will be scheduled on a first come, first scheduled basis.

ORDINATION SERVICE + Grand Ballroom + 7:30 - 9:30 PM

Ms. Jean Gralley and Mr. Ken Elder will be preaching.

SOCIAL/POOLSIDE GATHERINGS + 10:00 PM - 1:00 AM

See information center for scheduled activities.

Sunday

CLOSING WORSHIP SERVICE OF GENERAL CONFERENCE X + Grand Ballroom + 10:30 AM

This exciting event will feature the Conference Choir and the Rev. Elder Troy Perry will deliver the sermon. Seating is limited so plan to arrive early.

Tues.
no world church mtg. left

Embassy Room
Thurs 5:30-11 pm

elder nom. mtg.

~~UCAC~~

moved
this Gen affirms BOE to implement Ministry contract in use - 1 program
Gen Con. create oversee comm
eff. conf this contract only

Fri

Bus Mtg Grand Ballroom
10:30-12:30

EXCEL Normandy A
2-4

Cuban Relief Sharing
Nile 2-4

Sat

Hymnody Committee
Room 1326 3:30-5

UFMCC

GENERAL CONFERENCE

AUGUST 3-9, 1981

HOUSTON

REGISTRATION
Please type or print

NAME Rev. MARGE RAGONA PHONE (617)

MAILING ADDRESS 131 CAMBRIDGE St.

CITY Boston STATE/PROVINCE MASS. 02114

Make checks or money orders payable to U.F.M.C.C. General Conference. All checks/money orders MUST be payable in U.S. Funds only. Any checks/money orders received in other than U.S. Funds will be returned immediately for a replacement check/money order.

IMPORTANT NOTE ON RESERVATIONS: *Space cannot be guaranteed if reservations arrive after July 11, 1981. As there are a limited number of triples and quads available, reservations for these should be made as soon as possible. For those wishing to arrive early and/or stay late, these rates will be in effect 3 days before and 3 days after conference. Again, it is strongly advised that these reservations be made BEFORE JULY ELEVENTH to insure space is available. At the time of checking in at the hotel, the entire amount of the cost of your room for the entire stay must be paid in full, or you may provide the hotel with a valid MAJOR credit card (Master Card, Visa, etc.) in which case they will allow you to charge your room accommodations. The Shamrock Hilton will not make room assignments. Anyone wishing to share a quad, triple or double must submit ALL names for those sharing a room. This will be the responsibility of the individuals; UFMCC will not be able to accommodate requests for names of people to share your room.*

Forward to:

UFMCC
Suite 304
5300 Santa Monica Blvd.
Los Angeles, California 90029

[ ] **$20.00 Conference registration fee payable to UFMCC**
This nonrefundable fee guarantees that, even if you don't attend Conference, you will receive copies of pre-Conference reports and the final General Conference Reports and Directives.

OTHER HOTEL/MOTEL CHOICES

Tidelands (4 blocks from Shamrock)
6500 South Main
(713) 526-4161
$34.00 Single
$39.00 Double
$47.00 Four

Tides II (2 blocks from Shamrock)
6700 South Main
(713) 522-2811
Approximately same as Tidelands
Shuttle Bus

White House Motor Hotel (1 mile from Shamrock)
9300 South Main
(713) 666-2261
$32.00 Single
$36.00 Double
Discount rate for group of 4 (not over $36.00)

Holiday Inn (Medical Center)
Across street from Shamrock
6701 South Main
(713) 797-1110
$40.00 Single
$46.00 Double
Group discount rate

Grant Motel (3/4 mile from Shamrock)
8200 South Main
(713) 668-8000
$31.00 Single
$34.00 Double
$37.00 Four

Towers Medical Center Hotel (Across street from Shamrock)
2130 West Holcombe
1 800 238-6161
$38.00 Single
$42.00 Double
$ 4.00 For each additional person

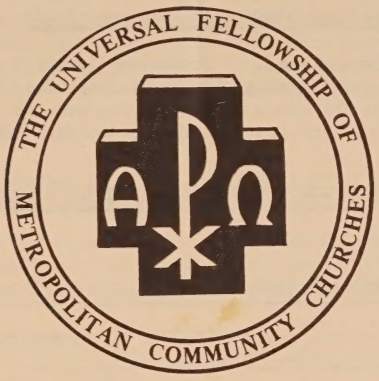
Marriott Hotel (1/2 mile from Shamrock)
2100 South Braeswood
(713) 797-9000
Discount rate for group

Y.M.C.A. - Downtown
1600 Louisiana
(713) 659-8501
$13.00 a day, Single Only
City bus service to and from Shamrock
5:00 A.M. to 11:00 P.M.

Pine Shadows Travel Trailer Park and Campground
8080 South Main (1/2 mile from Shamrock)
(713) 664-4371
Travel trailers, Tent campers, Motor homes

"By No Other Name"

Acts 4:12



Tenth International General Conference

Houston, Texas
August 3rd to 9th, 1981

conference schedule

Monday

ELDERS NOMINATION COMMITTEE + Cabaret + 7:AM

All district members of the Elder Nominating Committee are required to attend this first closed meeting. First order of business will be to elect a chairperson. (For the agenda of open meeting with the committee and its nominees, please refer in the schedule to Monday, 9:00 - 11:00 PM)

MUSICIANS AND MUSIC COMMITTEE MEETING + Grand Ballroom + 8:00 AM

OPENING WORSHIP SERVICE + Grand Ballroom + 8:30 - 10:00 AM

The Rev. Charles Larsen, pastor of MCC of the Resurrection in Houston, will preach.

DEACONS' WORKSHOP + Cabaret + 10:30 - 12:30 PM

This workshop/sharing time is designed especially for (but not limited to) deacons and will offer a time of sharing concerns, building support systems, exchanging information and experiences, and helping each other comprehend and clarify the duties, privileges, responsibility and joys of this ministry to the church. All deacons and other interested people are invited and urged to attend.

BUSINESS MEETING (SEATING OF DELEGATES) + Grand Ballroom + 10:30 AM

This introduction of all lay, clergy and newly-licensed clergy delegates to the floor marks the official commencement of the Tenth General Conference business session.

ADDRESS BY THE REV. ELDER TROY PERRY + Grand Ballroom + 10:50 AM

CONFERENCE PROCEDURES AND PRESENTATION OF ELDERS' WHITE PAPER FORUM + Grand Ballroom + 11:15 AM - 12:15 PM

ACTION ON ELDERS' WHITE PAPER + Grand Ballroom + 1:15 - 2:00 PM

This is an official business session; all delegates are required to attend.

COMMITTEE, COMMISSION, TASK FORCE WORKSHOP STYLE MEETINGS + 2:00 - 4:00 PM

Open to the public in various rooms to be announced. In an attempt to adequately inform delegates and other interested people, this time has been specifically set aside to allow for information sharing and dialogue around the various issues, tasks and reports being presented during the conference. You are urged to attend these sessions of your particular interest in order to insure as much communication, understanding and clarification as possible.

"HOW GOD WORKS TO RESOLVE FAMILY CONFLICT" + Room To Be Announced + 2:00 - 4:00 PM

As a Christian and a gay person it is often difficult to find harmony with children, parents and former spouses. A discussion of how God can bring peace and love where there has formerly been conflict and pain.

GOVERNMENT STRUCTURES AND SYSTEMS COMMISSION FORUM + Emerald + 4:00 - 5:30 PM

Although this is a regular business session and delegates are required to attend, it will be a question and answer forum open to the public. Everyone is encouraged to attend in order to adequately prepare for the GSS Report to be presented to the business session Tuesday, 10:30 AM.

CONFERENCE CHOIR PRACTICE + Grand Ballroom + 5:30 PM

The Conference Choir is open to all who wish to participate. It will perform at the final morning worship service on Sunday, August 9. Those interested in joining the Conference Choir must attend all scheduled rehearsals (times to be announced). If you wish to participate, please meet in the Grand Ballroom at 5:30 PM.

WORSHIP SERVICE + Grand Ballroom + 7:30 - 9:00 PM

The Rev. Elder Nancy Wilson, from Los Angeles, CA, will be bringing the keynote sermon.

ELDERS' NOMINEES' FORUM + Emerald + 9:00 - 11:00 PM

This is an open meeting. Nominees to the office of Elder will answer questions, discuss issues, and otherwise be available for public inquiry as to their positions, concerns and qualifications, as determined by the Nominations Committee.

SOCIAL/POOLSIDE GATHERINGS + 10:00 PM - 1:00 AM

Tonight and each night throughout the Conference, various activities are being provided for those wishing to share together in social settings. Activities will include two feature length movies each night, informal gatherings around the pool (no swimming allowed after 10:00 PM per hotel policy) and other events which should allow opportunity for those who do not wish to go to bars or attend other activities away from the hotel. A schedule of each night's activities will be posted at the information center.

ALCOHOLICS ANONYMOUS/ALCOHOLICS TOGETHER MEETINGS

+ From Monday through Saturday at 6:30 AM there is scheduled a Meditation/Support Time.
+ AA/AT Meetings will be held Monday through Saturday at 6:00 PM.
+ Both of these events will be held in the AA/AT Hospitality Suite (see information center for location); some will be open and some will be closed meetings. Announcements will be made daily on the information board in the information center.

MEDITATION CHAPELS

+ *Individual meditation time* is being made available on a 24 hour schedule in the *Belvedere B.* This room is for those who wish to spend time in meditation and prayer. This is not for group meetings; silence is requested in respect to others wishing a quiet place to meditate.
+ *Group meditation/prayer time* will be made available each evening for those wishing to share together in the *Cabaret* beginning at 9:00 PM. Groups wishing to use this space and time are responsible for organizing the event; there will not be a planned worship provided by the Worship Committee. Prior arrangements must be made with the Conference Coordinator. Should others wish to meet, but find the Cabaret in use by another group already, they may select any of the meeting rooms with permission from the Conference Coordinator, the Rev. Pepper Shields, who may be contacted through the information center.

Tuesday

COMMUNION SERVICE + Grand Ballroom + 7:00 - 7:30 AM

The Rev. Bjorn Marcusson, Worship Coordinator of MCC Copenhagen, Denmark, will officiate.

WORSHIP SERVICE + Grand Ballroom + 9:00 - 10:00 AM

The Rev. Delores Berry, MCC Baltimore, will preach.

BUSINESS MEETING + Emerald + 10:30 AM - 12:30 PM

Action on the GSS Report and begin other Reports.

BUSINESS MEETING + Emerald + 2:00 - 5:00 PM

Continuation of Reports.

WOMENS' CONCERNS WORKSHOP + Embassy + 2:00 - 5:00 PM

This workshop will provide a place for women to share with other women their concerns, fears, accomplishments and their need for support systems and understanding. This time is reserved for women only, and all women are invited to attend.

MENS' CONCERNS WORKSHOP + Marco Polo Room + 2:00 - 5:00 PM

For men only, this workshop is to serve the same function for men as the workshop listed above for women.

WORLD CHURCH EXTENSION WORKSHOP + Cabaret + 2:00 - 5:00 PM

This workshop is designed to provide insight into the needs, accomplishments and goals of WCE. All are invited and encouraged to participate.

WORSHIP SERVICE + Grand Ballroom + 7:30 - 9:00 PM

The Rev. Elder Charles Arehart, MCC of the Rockies in Denver, CO will preach.

TUESDAY CONTINUED

SOCIAL/POOLSIDE GATHERINGS + 10:00 PM - 1:00 AM

See information center for scheduled activities.

WOMEN SHARING STORIES + Cabaret + 9:00 PM - ??

The Rev. Jennie Bull, Washington D.C., will moderate this time for UFMCC women, clergy and laity, to share our life stories, our struggles and joys.

Wednesday

COMMUNION SERVICE + Grand Ballroom + 7:00 - 7:30 AM

The Rev. Jose Cruz, Christ MCC, Miami, FL will officiate. This service will be conducted in the Spanish language.

WORSHIP SERVICE + Grand Ballroom + 9:00 - 10:00 AM

The Rev. Brent Hawkes, MCC Toronto, Canada will preach.

BUSINESS MEETING + Emerald + 10:30 AM - 12:30 PM

Election of Elders and continuation of Reports.

ADDRESS BY DR. JAMES TINNEY + Grand Ballroom + 2:00 - 3:00 PM

Dr. Tinney is a professor at Howard University, a Church of God in Christ lay theologian, editor of *Spirit*, and director of the Pentecostal Coalition for Human Rights. A dynamic speaker, Dr. Tinney will share insights into issues relevant to the Universal Fellowship. Do not miss this important and valuable experience.

BUSINESS MEETING + Emerald + 2:00 - 3:00 PM

Continuation of Reports.

INCLUSIVE LANGUAGE FORUM + Emerald + 3:00 - 5:00 PM

Although a part of the business session which delegates are required to attend, this forum will provide opportunity for questions and answers regarding the Inclusive Language Task Force Report in preparation for the presentation at the business session on Friday at 10:30 AM. The forum is being made available to allow you to hear and present your questions and concerns so that you may be able to adequately be aware of the issues involved in this important report, and to allow an ample opportunity for meaningful dialog. (Please note that there will also be an Open Meeting of the Inclusive Language Task Force at 8:00 AM on Thursday.)

WORSHIP SERVICE + Grand Ballroom + 7:00 - 8:00 PM

The Rev. Elder Jeri Ann Harvey, MCC Los Angeles, CA will preach.

THE UNIVERSAL FELLOWSHIP CELEBRATES THE INTERNATIONAL YEAR OF THE DISABLED + Grand Ballroom + 8:30 - 10:00 PM

An evening dedicated to raising consciousness about the struggles of disabled persons and celebrating the courage and victories of some very special people in this, the United Nation's International Year of the Disabled. The evening will include testimonies and an extraordinary film about an MCC Toronto member, Mr. John Kellerman, an activist for the rights of disabled people. Mr. Kellerman will be present with us and we will be honoring him. The Rev. George McDermott, of MCC Providence, RI will be MCing the evening.

SOCIAL/POOLSIDE GATHERINGS + 10:00 PM - 1:00 AM

See information center for schedule of activities.

Thursday

COMMUNION SERVICE + Grand Ballroom + 7:00 - 7:30 AM

The Rev. Karen Ziegler, MCC New York, will officiate.

OPEN MEETING OF THE INCLUSIVE LANGUAGE TASK FORCE + Cabaret + 8:00 - 9:00 AM

WORSHIP SERVICE + Grand Ballroom + 9:00 - 10:00 AM

The Rev. Elder Jean White, MCC London, will preach.

NO BUSINESS SESSION TODAY

In order to allow delegates to attend workshops, the schedule has been arranged so that no business session is scheduled today. It is hoped that delegates will avail themselves of this opportunity to participate in the various workshops designed to speak to many diverse issues and topics of interest throughout the day.

PASTORAL CONCERNS WORKSHOP + Crystal Room + 10:30 AM - 12:30 PM

Designed primarily for pastors and worship coordinators, this workshop will focus on the needs of the pastor. Suggestions for support systems, discussions of the needs and frustrations of the pastorate and specialized ministry, and other topics of concern and interest will be featured.

CHRISTIAN SOCIAL ACTION AROUND THE WORLD WORKSHOP + Cabaret + 10:30 AM - 12:30 PM

This international look at Christian Social Action will be co-sponsored by the Department of Christian Social Action and the non-U.S.A. Congregations, Districts and World Church Extension Areas.

There will be four main areas of focus for the Workshop:

1. What is Christian Social Action outside of the U.S.A.?
2. What problems are faced by people doing Christian Social Action in non-U.S.A. Congregations, Districts and World Church Extension Areas?
3. What are some solutions to these problems?
4. What resolutions should be brought to the full General Conference?

You are urged to share in this important event.

THE UFMCC INTERNATIONAL HEADQUARTERS OFFICES + Bluebonnet + 10:30 - 11:30 AM

"Yes, Virginia, there really is a 5300 Santa Monica Boulevard" is the topic of this workshop designed to acquaint you with the Fellowship offices in Los Angeles. Mr. Phil Gallnitz, office manager, will be available to answer questions and share about the office staff and their responsibilities, as well as explain the various services available through the office.

SMALL/RURAL GROUP WORKSHOP + Azalea Room + 10:30 AM - 12:30 PM

A very serious concern to the Fellowship is the persistent problem encountered by small and rural groups who feel isolated because of their inaccessibility to others in the Fellowship. This workshop is designed for (but not limited to) pastors and worship coordinators of rural and small groups to encourage understanding and systems of support and to allow you to share with others in similar situations.

TINNEY RAP TIME + Grand Ballroom + 10:30 AM - 12:30 PM

Dr. Tinney will offer fresh insights, share concerns, and touch upon issues pertinent to the Universal Fellowship from a loving, knowledgeable and realistic perspective. Dr. Tinney has supported the concept of UFMCC and has closely followed our struggles and has celebrated our successes with us. Do not miss this experience if at all possible.

HYMNODY WORKSHOP + Marco Polo Room + 10:30 AM - 12:30 PM

Facilitated by Dr. Richard Follett and Mr. Jim Mitulski of the Fellowship's Hymnody Committee, this workshop will center around the study of hymnology, how hymns are developed and changed, and will discuss the process of continuation of the UFMCC trial hymnal which is being introduced at this General Conference.

BUILDING A NETWORK OF WHITE PEOPLE AGAINST RACISM + Embassy + 10:30 AM - 12:30 PM

How can the white community understand how it has oppressed blacks? What can the white community (and the individual white person) do to combat racial prejudice and oppression? How much can one individual do? How can those who want to understand and help join others to combine their efforts? These are some questions that will be discussed at this workshop.

DOING OUTREACH TO THIRD WORLD COMMUNITIES WORKSHOP + Cabaret + 1:30 - 3:30 PM

Who are Third World Peoples? Where are they geographically? What are their needs, hopes, and goals? What are their oppressions and from where do their oppressions come? This exciting, informative workshop will attempt to speak to these and many other issues in a constructive, sharing way and is facilitated by people knowledgeable and concerned.

THE CHURCH LIBRARY WORKSHOP + MCC Houston + 1:30 - 3:30 PM

Facilitated by Mr. Charles Botts, librarian at MCC of the Resurrection in Houston, this workshop will feature a tour of the Houston facility, considered by many to be the most complete of any UFMCC congregation. Subjects to be covered include the role of a library in the church, how to start a library from scratch, the selection of books, library organization, library policies and administration and the advertising of the library. Attendance at this workshop is limited, so if you wish to attend, please contact the information center to reserve a space and to make arrangements for group departure to MCC of the Resurrection in Houston.

FOREVER YOUNG, LIFE NOT DEATH, AHEAD: A WORKSHOP ON AGING + Embassy + 1:30 - 3:30 PM

A workshop *for persons over age thirty* on the effects of Christian attitudes and prayer on the aging process, presented by 79 year old Galen Moon and 22 year old Paul Tatum, both from Pomona, CA. In this workshop you will discover that you can do something to modify the "old age syndrome" and that there are many ways of finding surcease from the stereotypical old age picture. You will take a personal inventory of goals, relationships, self esteem, prayer habits and faith. You will discover that growing older does not mean racing toward the grave and that loneliness is frequently distance from God and that living with God can change the whole picture.

SUBSTANCE ABUSE WORKSHOP + Azalea Room + 1:30 - 3:30 PM

What is substance abuse? What forms does it take? Who is afflicted? Who is affected? How can the abuser find help and support? How can the non-abuser assist? How can the non-abuser survive and support a spouse or friend who is an abuser? These and other questions will be discussed. Those who are currently having difficulties or who have faced this dilemma, and those interested in understanding and helping are encouraged to attend.

SAMARITAN THEOLOGICAL INSTITUTE WORKSHOP + Crystal Room + 1:30 - 3:30 PM

STI is the officially recognized educational arm of the Fellowship. How does it operate? What services does it offer? Is its purpose only to train clergy for UFMCC? How does it attempt to assist the lay community in their attempt to minister to the Church and the world? What progress has it made in the past years and what are its present needs, goals and purposes? The staff of STI will be present to answer these and other questions you have regarding your school. They will share exciting new achievements and goals regarding accreditation plans, facility expansion, curriculum revisions and expansions, and extension programs.

POLITICAL ACTION WORKSHOP + Bluebonnet Room + 1:30 - 3:30 PM

What is political action? May political action be Christian? Should the UFMCC be involved in political action? How may we as a Fellowship and as individuals be involved in legislative action for gay and lesbian rights? This workshop and sharing time is designed to help answer these and other such questions.

ADDRESS BY MS. JOAN CLARK + Grand Ballroom + 4:00 - 5:30 PM

Ms. Clark, one of our featured guests at this conference, was, from 1972 to 1979, employed as an executive staff person with the Women's Division, Board of Global Ministries for the United Methodist Church. Her responsibilities with United Methodist Women included leadership development, program development, consciousness raising, and education. In addition, she worked to increase women's understandings of the influence of the political right on the social justice agenda of the churches and community groups.

In April, 1979, she was fired from her position with the Women's Division upon acknowledging publicly her identity as a lesbian. Ms. Clark now resides in Chicago, where she is employed as the coordinator of the Ecumenical Women's Center, a women's community organization involved in education, advocacy, and the provision of direct services related to the concerns of incarceration, battering and abuse, racism, homophobia, and corporate social responsibility.

TEX-MEX BUFFET + Poolside + 6:00 PM

A social time of sharing and delicious food around the pool. Cost will be minimal and advance registrations *must be made* by Tuesday at the information center.

WORLD CHURCH EXTENSION WORSHIP SERVICE + Grand Ballroom + 7:30 - 9:30 PM

SOCIAL/POOLSIDE GATHERINGS + 10:00 PM - 1:00 AM

See information center for scheduled activities.

Friday

COMMUNION SERVICE + Grand Ballroom + 7:00 - 7:30 AM

The Rev. Brenda Cisneros-Hunt, MCC Detroit, MI will officiate.

WORSHIP SERVICE + Grand Ballroom + 9:00 - 10:00 AM

The Rev. Elder John Hose, MCC Atlanta, GA will be preaching.

FRIDAY CONTINUED

BUSINESS MEETING + Emerald + 10:30 AM - 12:30 PM

Presentation of the Inclusive Language Task Force Report.

PANEL DISCUSSION + Grand Ballroom + 2:00 - 3:30 PM

"THE NEW RELIGIOUS RIGHT: HOW CAN WE RESPOND?"

Distinguished panelists: Ms. Joan Clark, Director of Ecumenical Women's Center in Chicago; Rabbi Allen Bennett, Rabbi of Congregation Sha'ar Zahav, San Francisco, CA; the Rev. Angela Needham, UFMCC clergy, feminist, and pastor in Northampton, England; and Dr. James Tinney, professor at Howard University, Church of God in Christ lay theologian, editor of *Spirit*, and director of the Pentecostal Coalition for Human Rights. The Rev. Elder Nancy Wilson will moderate.

GAY LITERATURE WORKSHOP + Marco Polo Room + 2:00 - 4:00 PM

Dr. Richard Follett, executive director of STI, and co-chair of the National Council of Teachers of English Committee on (Concerns of) Lesbians and Gay Males in the English Profession, will facilitate this workshop. Definitions of lesbian literature and of gay male literature will be offered. Also to be discussed are such topics as the need to study such literature since there is a suppression of such materials and a denial of social realities, selected literary images, and poetry/short-story sharing times. During the segment on poetry/short-story sharing group participants will be asked to read works they have brought with them, either written by themselves or by others/ published or not, and to discuss these with small groups. NOTE: participants are encouraged to bring sharing materials but may choose not to if they so wish.

STAYING YOUNG WHILE GROWING OLDER: A WORKSHOP ON AGING + Cabaret + 2:00 - 4:00 PM

A participatory workshop for men and women *under thirty*, there will be an exploration of the application of Christian attitudes and prayer as a positive means of enriching your growth/aging process. The workshop will be facilitated by 22 year old Paul Tatum and 79 year old Galen Moon, both from Pomona, CA.

You will get a good look at the complex structure of aging which involves sexuality, friendships, partnerships, community involvement, finances, fears of loneliness, isolation, dependency, and what to do to further enrich your growth/aging process. You will discover that you have the God-given and Christ explained ability to create for yourself the "Old Age" milieu, conditions, and pattern you want to experience when you become a senior citizen.

CUBAN RELIEF WORKSHOP/SHARING TIME + Bluebonnet Room + 2:00 - 4:00 PM

Mr. John Chasteen, Director of the Cuban Relief Program, whose offices are in the Los Angeles UFMCC Headquarters, will share the current status of the program, share the frustrations and joys inherent in the program, answer questions, and otherwise share from his perspective as well as to allow you the opportunity to share.

FORUM ON THE BUDGET + Grand Ballroom + 4:00 - 5:00 PM

A forum to discuss the budget to be presented to the business session on Saturday at 10:30 AM.

ECUMENICAL RELATIONS COFFEE-KLATCH + Castillian Room + 5:30 - 6:30 PM

An informal gathering sponsored by the Department of Ecumenical Relations offering an opportunity to meet the many Gay/Lesbian organization representatives and to share information with them.

WORSHIP SERVICE + Grand Ballroom + 7:30 - 9:00 PM

The Rev. Elder Freda Smith, Sacramento, CA will preach.

AN EVENING OF ENTERTAINMENT + Grand Ballroom + 9:30 - 11:00 PM

This special social event will feature well -known comic, Robin Tyler, who will provide an enjoyable, hilarious program of entertainment, and an exciting musical concert by the professional Montrose Singers and Band, of Houston.

SOCIAL/POOLSIDE GATHERINGS + 11:00 PM - 1:00 AM

See information center for scheduled activities.

Saturday

COMMUNION SERVICE + Grand Ballroom + 7:30 - 8:00 AM

The Rev. Willie White, Rochester, NY, will officiate.

WORSHIP SERVICE + Grand Ballroom + 9:00 - 10:00 AM

The Rev. Ron Anderson, of the New Freedom Evangelistic Team, will preach.

SATURDAY CONTINUED

BUSINESS MEETING + Grand Ballroom + 10:30 AM - 12:30 PM

Budget and Resolutions.

HUMAN RIGHTS RALLY + Grand Ballroom + 2:00 - 3:30 PM

The Board of Elders and the Department of Christian Social Action present the Human Rights Award to the Unitarian Universalist Association. Dr. Loretta Williams, Chair of the Department of Social Responsibility for UUA, will receive the award and address the Rally. Don't miss this exciting speaker! The Rally will also include introduction of special guests and musical entertainment.

TEACH-IN: EL SALVADOR-ATLANTA-HIROSHIMA + Grand Ballroom + 3:30 - 5:00 PM

A workshop dealing with the UFMCC's Christian response to the situations in El Salvador and Atlanta, and concerning issues of nuclear power and world peace. The Teach-In will conclude with a litany for justice and peace.

AD HOC AND REPEAT WORKSHOPS + 3:30 - 5:00 PM

This time has been reserved for special interest groups and those wishing to repeat previous workshops. Anyone or any group wishing to schedule an event must make arrangements with the Conference Coordinator through the information center *no later than noon on Friday* since space is limited. Events will be scheduled on a first come, first scheduled basis.

ORDINATION SERVICE + Grand Ballroom + 7:30 - 9:30 PM

Ms. Jean Gralley and Mr. Ken Elder will be preaching.

SOCIAL/POOLSIDE GATHERINGS + 10:00 PM - 1:00 AM

See information center for scheduled activities.

Sunday

CLOSING WORSHIP SERVICE OF GENERAL CONFERENCE X + Grand Ballroom + 10:30 AM

This exciting event will feature the Conference Choir and the Rev. Elder Troy Perry will deliver the sermon. Seating is limited so plan to arrive early.

NOTES

NOTES

UFMCC LITURGICAL CALENDAR

1981 CHURCH YEAR

The Liturgical Calendar tells the full story of Christianity. Christ Jesus is presented in Advent as anticipated Messiah and Judge; at Christmas as God incarnate in our world, God-with-us; during Epiphany as the revealer of God to humankind; during Lent as the revealer of human beings to themselves; and at Easter as the risen Savior. Pentecost is a proclamation of the Holy Spirit continuing the work of Christ Jesus through the Church. It is important for Christians to hear and to tell the whole story, the whole Gospel. Using the Liturgical Calendar of the Church Year allows pastors and worship coordinators to deal with the whole message of Christianity, and not just bits and pieces that correspond to their particular background or interests at the time.

This Liturgical Calendar was developed for the UFMCC by the Samaritan Resource Center of Oakland, California (a division of Samaritan Theological Institute). It follows the emerging ecumenical consensus about what constitutes the Church Year, as stated by James White in his book *Introduction to Christian Worship*, (Abingdon Press, 1980). There are several special days unique to the UFMCC included here. The second Sunday of February is World Church Extension Sunday, on which a Fellowship-wide offering is taken to promote the development of MCC around the world (in such places as Latin America, Europe, Africa and Asia). The first Sunday of May is Samaritan Sunday, on which all MCC congregations are asked to take a special offering for Samaritan Theological Institute, the educational institution of the UFMCC. The last Sunday of June is Fellowship Memorial Sunday, in remembrance of gay/lesbian martyrs, especially in the New Orleans fire of 1973. The Sunday nearest October 6 is Fellowship Sunday to commemorate the founding of MCC on October 6, 1968.

The best way to use the Liturgical Calendar is not to slavishly follow it, but to use it to preach the whole story of Christianity in segments that logically follow each other.

ADVENT SEASON: November 30 through December 24, 1980. This includes the four Sundays before Christmas Day which are designated as Sundays in Advent. Advent is a time of preparation for Christmas and Epiphany. It involves getting ready for the coming of Christ - both the first coming and the last coming. Solemnity and joy are mixed in this season because God's love is nearer to us than we ever imagined. The color is purple (or an alternate blue) for repentance (changing or turning) and preparation.

DATE	CELEBRATION	LITURGICAL COLOR
Sunday, November 30, 1980	1st Sunday in Advent	Purple
Sunday, December 7, 1980	2nd Sunday in Advent	Purple
Sunday, December 14, 1980	3rd Sunday in Advent	Purple
Sunday, December 21, 1980	4th Sunday in Advent	Purple

CHRISTMASTIDE: December 25, 1980 through January 6, 1981. This includes Christmas Day and the one or two Sundays between December 25 and January 6, designated as Sundays after Christmas. Christmas is the Festival of the Incarnation, the divine becoming flesh in our midst. This is the celebration of Christ's entrance into our world and his total involvement in human life. The season ends with Epiphany, January 6, which celebrates the manifestation of Christ to the world, particularly in the story of the "Wise Men" or astrologers. The color is white (or gold) for the dazzling light of God shining in the world and for the spectacular saving event God accomplished by coming to us in Christ.

DATE	CELEBRATION	LITURGICAL COLOR
Wednesday, December 24, 1980	Christmas Eve	White (at midnight)
Thursday, December 25, 1980	Christmas Day	White

Sunday, December 28, 1980	1st Sunday after Christmas	White
Wednesday, December 31, 1980	New Year's Eve, Watchnight	White
Sunday, January 4, 1981	2nd Sunday after Christmas	White
Tuesday, January 6, 1981	Epiphany The Festival of the Manifestation of Christ	White

EPIPHANY SEASON: January 11 through March 1, 1981. This includes four to nine Sundays (eight in 1981) between Epiphany and the beginning of Lent. They are designated as Sundays after the Epiphany. This season is also a festive time, celebrating the manifestation, appearing, or showing forth of Christ in our world as Savior and Revealer. Traditionally, the first Sunday in this season commemorates the Baptism of Jesus, and the last Sunday the Transfiguration of Jesus. Epiphany is a time to look at the mission of the Church to the world, and therefore it is very appropriate that World Church Extension Sunday falls during this season. The color is green to signify the Church as it grows and reaches out under the direction of its Savior and Revealer, Christ Jesus.

DATE	CELEBRATION	LITURGICAL COLOR
Sunday, January 11, 1981	1st Sunday after the Epiphany The Baptism of Jesus	Green
Sunday, January 18, 1981	2nd Sunday after the Epiphany	Green
Sunday, January 25, 1981	3rd Sunday after the Epiphany	Green
Sunday, February 1, 1981	4th Sunday after the Epiphany	Green
Sunday, February 8, 1981	WORLD CHURCH EXTENSION SUNDAY 5th Sunday after the Epiphany	Green
Sunday, February 15, 1981	6th Sunday after the Epiphany	Green
Sunday, February 22, 1981	7th Sunday after the Epiphany	Green
Sunday, March 1, 1981	8th Sunday after the Epiphany The Transfiguration of Jesus	Green

LENTEN SEASON: March 4 through April 18, 1981. This includes the six Sundays before Easter Day, the last of which is called Palm Sunday. Lent is a time of preparation for the celebration of Easter and Pentecost. The traditional themes are the journey to the cross, the forty days that Jesus spent in the wilderness after his baptism in order to reflect on his forthcoming ministry, and our own wilderness wanderings and wrestlings. Lent is a time for self-examination, determining what is really important and ultimate to us, participating in the mounting passion of Christ and in the suffering of the world. This means in effect preparing ourselves for the death and resurrection of Christ now. The color is purple for repentance (changing or turning) and for Jesus' strange style of rulership, that of a suffering servant. Lent concludes with Holy Week. Palm Sunday commemorates the triumphal entry of Jesus into Jerusalem, when Jesus displayed the humble nature of his rulership and challenged the authorities to reckon with him. Maundy Thursday ("Command Thursday") commemorates the Last Supper and Jesus' command, "Do this in remembrance of me." Good Friday ("God's Friday") is an observance of the crucifixion of Jesus. On this "Bad Friday", humankind tried to destroy the incarnate love of God, but God has other plans.

DATE	CELEBRATION	LITURGICAL COLOR
Wednesday, March 4, 1981	Ash Wednesday The beginning of Lent	Purple
Sunday, March 8, 1981	1st Sunday in Lent	Purple

Sunday, March 15, 1981	2nd Sunday in Lent	Purple
Sunday, March 22, 1981	3rd Sunday in Lent	Purple
Sunday, March 29, 1981	4th Sunday in Lent	Purple
Sunday, April 5, 1981	5th Sunday in Lent	Purple
Sunday, April 12, 1981	Palm Sunday	Purple
Thursday, April 16, 1981	Maundy Thursday	Purple
Friday, April 17, 1981	Good Friday	Purple (Or stripped with no color at all)

EASTERTIDE: April 19 through May 31, 1981. This includes Easter Day and six other Sundays, designated as Sundays of Easter, of which the last may be called Ascension Sunday. Easter is the Festival of the Resurrection, celebrating the victory of God in raising Jesus from the dead. This means celebrating also our own rising to new life in Christ. Easter is a time for fresh possibilities and a new start. The Easter season culminates with Ascension Sunday. The Ascension means that Jesus was raised not only from death to life, but also from suffering servanthood to exalted Ruler at the right hand of God. The color is white (or gold) for victory.

DATE	CELEBRATION	LITURGICAL COLOR
Saturday, April 18, 1981	Easter Eve	White (at midnight)
Sunday, April 19, 1981	Easter Day The Festival of the Resurrection	White
Sunday, April 26, 1981	2nd Sunday of Easter	White
Sunday, May 3, 1981	SAMARITAN SUNDAY 3rd Sunday of Easter	White
Sunday, May 10, 1981	4th Sunday of Easter	White
Sunday, May 17, 1981	5th Sunday of Easter	White
Sunday, May 24, 1981	6th Sunday of Easter	White
Sunday, May 31, 1981	Ascension Sunday 7th Sunday of Easter	White

PENTECOST SEASON: June 7 through November 22, 1981. This includes Pentecost itself and up to 27 subsequent Sundays (24 in 1981). These subsequent Sundays are designated as Sundays after Pentecost, and they run until Advent when a new Church Year begins. Pentecost is the Festival of the Holy Spirit, recalling the birthday of the Church. After the departure of Christ from our world, God came to us in an exciting new way, empowering us to be God's people in this world. Traditional themes for the Pentecost season include: the Holy Spirit as the energizer and sustainer of the Church, the nature and unity of the Church, and the gifts of the Spirit to the Church. For Pentecost Sunday itself and for Fellowship Memorial Sunday, the color is red for blood and fire. For the rest of the Pentecost season the color is green for the growth-producing effects that the Spirit of God makes possible for both Christians and the world they live in.

DATE	CELEBRATION	LITURGICAL COLOR
Sunday, June 7, 1981	Pentecost, the Festival of the Holy Spirit	Red
Sunday, June 14, 1981	1st Sunday after Pentecost, Trinity Sunday	Green

Sunday, June 21, 1981	2nd Sunday after Pentecost	Green
Sunday, June 28, 1981	FELLOWSHIP MEMORIAL SUNDAY 3rd Sunday after Pentecost	Red
Sunday, July 5, 1981	4th Sunday after Pentecost	Green
Sunday, July 12, 1981	5th Sunday after Pentecost	Green
Sunday, July 19, 1981	6th Sunday after Pentecost	Green
Sunday, July 26, 1981	7th Sunday after Pentecost	Green
Sunday, August 2, 1981	8th Sunday after Pentecost	Green
Sunday, August 9, 1981	9th Sunday after Pentecost	Green
Sunday, August 16, 1981	10th Sunday after Pentecost	Green
Sunday, August 23, 1981	11th Sunday after Pentecost	Green
Sunday, August 30, 1981	12th Sunday after Pentecost	Green
Sunday, September 6, 1981	13th Sunday after Pentecost	Green
Sunday, September 13, 1981	14th Sunday after Pentecost	Green
Sunday, September 20, 1981	15th Sunday after Pentecost	Green
Sunday, September 27, 1981	16th Sunday after Pentecost	Green
Sunday, October 4, 1981	FELLOWSHIP SUNDAY 1981 (Oct. 6 is 13th Anniversary of founding of UFMCC) 17th Sunday after Pentecost	Green
Sunday, October 11, 1981	18th Sunday after Pentecost	Green
Monday, October 12, 1981	Thanksgiving Day (Canada)	
Sunday, October 18, 1981	19th Sunday after Pentecost	Green
Sunday, October 25, 1981	20th Sunday after Pentecost	Green
Sunday, November 1, 1981	All Saints Day 21st Sunday after Pentecost	Green
Sunday, November 8, 1981	22nd Sunday after Pentecost	Green
Sunday, November 15, 1981	23rd Sunday after Pentecost	Green
Sunday, November 22, 1981	Last Sunday after Pentecost	Green
Thursday, November 26, 1981	Thanksgiving Day (U.S.A.)	
Sunday, November 29, 1981	Advent starts again, the beginning of the 1982 Church year.	Purple

****

OPTION OF DOMINIONTIDE: Instead of a long Pentecost Season, an option is to have a season called Dominiontide, beginning the last Sunday of August and continuing until Advent. These Sundays would be designated as Sundays in Dominiontide. This was the latest of the seasons to develop, being proposed by the Federal Council of Churches in 1937. It is celebrated in the United Methodist Church as an alternative to an extremely long Pentecost season. The traditional terminology for this season is Kingdomtide. An inclusive rendering is Dominiontide.

Dominiontide is a celebration of Christ as King or Sovereign Ruler. Jesus inaugurated the Dominion of God (God's Rule or Reign) and will bring it to consummation. Common themes for Dominiontide include: the present and eternal rulership of Christ, the present and coming Dominion of God, the rule of Christ over his followers in all aspects of life, and the love of Christ transformed into justice in this world. This season is often known for its emphasis upon social action and justice.

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

May 6, 1981

TO: All U.F.M.C.C. Congregations

FROM: Reverend Elder Nancy Wilson, Clerk

RE: General Conference Observers & Delegates

Please return this form to our office by June 15, 1981 in order to confirm voting privileges at General Conference.

Name of Church: _____

Address: _____

I hereby certify that the active membership of our congregation as of June 1, 1981 is _____.

Signed: _____
Church Clerk

Our By-laws provide for one observer from every Study Group; one delegate from every Mission; and one delegate for each 100 active members or less from each Chartered Church. Based on that understanding, please list the number and names of your observers or delegates:

Observer

Number: 1 Name: _____

Delegates

Number: __ Name(s): _____

_____

_____

Thank you for your cooperation.

Grace & Peace,

Reverend Nancy Wilson

NW/fkz

BOARD OF ELDERS MEETING MINUTES
Los Angeles, California
September 15-19, 1980

The meeting opened with prayer by Reverend Wilson.

A ADMINISTRATION

A4 GENERAL OFFICES

80A4-7 MOVED that the Elders accept the report of the Office Manager.
(M-Hose/2-Wilson; unanimous yes) (Attachment #1)

A5.1 WASHINGTON FIELD OFFICE

80A5.1-5 MOVED that the Elders accept the report from the Washington Field Office.
(M-Hose/2-Wilson; unanimous yes) (Attachment #2)

A6 Elders Planning Meeting
NOTE: Elders planning session all day Friday, September 19, included discussions on District expansion, re-districting, matching funds for Board of Home Missions outreach, World Church Extension plans, future for Christian Education, M.C.A.C., etc. Will complete in January.

A6.1 ADVISORY LETTERS AND DIRECTIVES (Procedures & definitions)

80A6.1-20 MOVED that recommendations on procedures and advisory letters be accepted.
(M-Wilson/2-Harvey; unanimous yes) (Attachment #3)

80A6.1-21 MOVED that Elders advise Rev. Davenport that it is unwise and possibly illegal to remove designated funds to use for general purposes, but in the purvue of the local congregation to do so.
(M-Harvey/2-Hose; unanimous yes)

NOTE: Reverend Harvey will write a letter to Oklahoma City re: clarification of their letter.

80A6.1-22 MOVED that Reverend Smith send a letter to Toronto, re: baptism.
(M-Smith/2-Wilson; unanimous yes) (Attachment #4)

80A6.1-23 MOVED that in response to a question from DeColores M.C.C., we interpret By-laws Article IX.C to mean that a written notice must be mailed to each member of a congregation two weeks prior to congregational meeting.
(M-Arehart/2-Wilson; yes: Arehart, Smith, White, Wilson; no: Hose, Harvey)

A6.2 CREDENTIALS AND APPEALS

80A6.2-3 MOVED to ask M.C.A.C. to develop guidelines for transfer of credentials for Ordained Ministers from mailine denominations.
(M-Hose/2-Harvey; unanimous yes)

A6.3 MISSION STATUS REQUESTS

80A6.3-5 MOVED that the Elders designate Pikes Peak MCC-Colorado Springs a Mission in the Universal Fellowship.
(M-Smith/2-White; unanimous yes)

80A6.3-6 MOVED that the Elders designate MCC-Springfield Family-Springfield, MO a Mission in the Universal Fellowship.
(M-Harvey/2-Hose; unanimous yes)

80A6.3-7 MOVED that the Elders designate MCC of the Resurrection-Auckland, NZ a Mission in the Universal Fellowship.
(M-White/2-Wilson; unanimous yes)

80A6.3-8 MOVED that the Elders designate Calvary MCC-Redwood City, CA a Mission in the Universal Fellowship.
(M-Wilson/2-Arehart; unanimous yes)

A6.5 MISCELLANEOUS

806.5-12 MOVED that the Elders give full support to Roy Birchard and Kerry Brown to solicit stories from the Fellowship for their book.
(M-Smith/2-Arehart; unanimous yes)

80A6.5-13 MOVED that we create a Refugee Resettlement and Adoption Agency.
(M-Harvey/2-Arehart; unanimous yes)

80A6.5-14 MOVED that the Elders appoint Dale Leeche as Director of the Refugee Resettlement and Adoption Agency effective November 15, 1980.
(M-Harvey/2-Arehart; unanimous yes)

80A6.5-15 MOVED to accept report on Cuban Relief Project. (Attachment #5)
(M-White/2-Arehart; unanimous yes)

80A6.5-16 MOVED that we thank the person working on Cuban refugees (Bob Arthur, Dale Leeche, John Chastine) and all volunteers and the staff of the Fellowship Office in their efforts for Cuban relief and resettlement.
(M-Wilson/2-Harvey; unanimous yes)

A6.6 NOTE: Reverend Perry will write personal letter to all ministers and Churches saying that Elders should not bring charges against any minister in this Fellowship.

A11.4 IN UNITY

80A11.4-6 MOVED that the Doctrinal Statement of the U.F.M.C.C. be put on the masthead page of In Unity.
(M-Harvey/2-White; unanimous yes)

80A11.4-7 MOVED that the Liaison Elder and Editor of In Unity investigate several models of Editorial Boards for the magazine, to bring back to the January Elders Meeting.
(M-Harvey/2-Arehart; unanimous yes)

B BUDGET AND FINANCE

80B-2 MOVED that budget be approved as amended. (Attachment #6)
(M-Smith/2-Arehart; unanimous yes)

B3.3 PROPERTY

80B3.3-1 MOVED that John Hose write letter re: house in San Jose for Lesbian mothers. (M-Wilson/2-Harvey; unanimous yes)

B7 FUND RAISING

80B7-1 MOVED that U.F.M.C.C. will enter into contract with Americom for $2,500.00 for total evaluation of the Fellowship financially, communication, administration, all departments, etc. To then begin serious fund raising making our case for programs and for television ministry.
(M-Arehart/2-Hose; unanimous yes)

C DISTRICTS, EXTENSION AREAS AND CHURCHES

NOTATION: Nancy Wilson and Troy Perry will write a letter of response to Mid-Central District letter about our letter to Chartered Churches.

80C-3 MOVED that the Board of Elders discuss problems of Alpha & Omega MCC-Brooklyn, NY based onreport of District Coordinator and Assistant District Coordinator. Board of Elders will extend any decision concerning their Charter for 6 months pending meeting their obligation to pay the money they owe to their former Pastor, and other debts, and pending beginning to meet the obligations of a Chartered Church.
(M-Arehart/2-White; unanimous yes)

80C-4 MOVED to extend 80C2.2 "If no reports and tithes are received from MCC-Calgary and MCC-Salt Lake City by September, their Charters will be removed"--for three more months, pending consultation with District Coordinators.
(M-Arehart/2-Harvey; unanimous yes)

80C2.0901-1 MOVED that the Board of Elders accept the By-laws of MCC-Philadelphia.
(M-Wilson/2-Arehart; unanimous yes)

80C2.0906-1 MOVED that Standard Opertaing Procedures of MCC-Baltimore be approved.
(M-Hose/2-Wilson; unanimous yes)

80C7.0404-1 MOVED that Standard Operating Procedures of MCC-New Orleans be approved.
(M-Hose/2-Wilson; unanimous yes)

C10 CANADIAN DISTRICTS

NOTE: Elders had discussion of Canadian District and tithes, government structure. Reverend Hose will respond for the Elders to the Canadian District.

80C10-1 MOVED that we consider at our next meeting dividing the Canadian District for reasons for their future growth and participation in the Fellowship and we want to solicit their input from Board of Directors and Pastors of Canadian Churches; and MOVED that we incorporate U.F.M.C.C. in Canada as soon as possible.
(M-Wilson/2-Arehart; unanimous yes)

C16 NEW ZEALAND EXTENSION AREA

80C16-2 MOVED that if Auckland will pay half of Reverend Perry's round-trip air fare to New Zealand, the Fellowship will pay the other half out of World Church Extension.
(M-Smith/2-Arehart; unanimous yes)

G1.1 LAWSUITS

Reverend Perry reported on progress of lawsuit against American Christian Cause. They are printing a retraction and sending it to a million people. We are going to pursue investigating other publishing companies because of books they have printed saying the same thing.

G3 BOARD OF WORLD CHURCH EXTENSION

80G3-4 RECEIVED verbal report from Reverend White on World Church Extension. We have contacts with people in Finland, Hungary, Norway and Poland. Reverend Jose vonBuhler is in Valencia, Spain. Contact with a group in Paris.

G4 COMMISSION ON FAITH FELLOWSHIP AND ORDER

80G4-8 MOVED that there is no way to fund the total meeting of Faith, Fellowship and Order this next year; however, there will be a budget allottment of $500. to start for phone, postage and other costs.
(M-Smith/2-Arehart; unanimous yes)

G6 COMMISSION ON GOVERNMENT STRUCTURES AND SYSTEMS

80G6-3 MOVED that we accept report of Government Structures and Systems, (excluding Article 4 draft). (Attachment #7)
(M-Wilson/2-Arehart; unanimous yes)

NOTE: Provisions may be made in budget to pay half cost of travel to Government Structures and Systems meeting. (Districts will only then bear half the cost). Hose will work with Eastman on this.

G8 DEPARTMENT OF CHRISTIAN EDUCATION

80G8-4 MOVED that we accept report from Christian Education Department.
(M-Arehart/2-White; unanimous yes) (Attachment #8)

G9 COMMISSION ON INNOVATIVE MINISTRIES

TABLED discussion of Innovative Ministries

G10 MINISTERIAL CREDENTIALS AND AFFAIRS COMMITTEE

80G10-13 MOVED that we seriously consider the proposal offered by Larry Uhrig tabled until after General Conference, 1981.
(M-Harvey/2-Arehart; unanimous yes)

80G10-14 MOVED that date approved for meeting of MCAC. Report (not budget) accepted.
(M-Harvey/2-Arehart; unanimous yes) (Attachment #9)

G11 U.F.M.C.C. BY-LAWS COMMITTEE

80G11-1 MOVED that we accept report of By-laws Committee. (Attachment #10)
(M-Hose/2-Smith; unanimous yes)

G13 COMMISSION ON THE LAITY

80G13-3 MOVED to accept report, not recommendations of Chair, of Commission On The Laity. (Attachment #11)
(M-Wilson/2-Hose; unanimous yes)

G14 COMMITTEE ON CHURCH HYMNODY

80G14-4 MOVED that we accept report of Committee on Church Hymnody.
(M-Arehart/2-White; unanimous yes) (Attachment #12)

80G14-5 MOVED that Herm Mank be appointed to Hymnody Committee.
(M-Arehart/2-White; unanimous yes)

80G14-6 MOVED that we authorize Hymnody Chairpersons to put out feelers to other denominations to see if they would be interested in an inclusive Hymnal produced by U.F.M.C.C.
(M-Arehart/2-White; unanimous yes)

G15 DEPARTMENT OF ECUMENICAL RELATIONS

80G15-8 MOVED Nancy Wilson will be Chair of delegation to the National Council of Churches of Christ Commission on Women in Ministry; and she will appoint someone temporarily to go to meeting this October. Adam DeBaugh and Nancy Wilson will come up with more definite list by January.
(M-Arehart/2-White; unanimous yes)

80G15-9 MOVED we pay $100.00 contribution and will pay the other $150.00 later to National Council of Churches of Christ Commission on Women in Ministry.
(M-Harvey/2-Arehart; unanimous yes)

80G15-10 MOVED we accept Adam DeBaough's report on Ecumenical Relations.
(M-Wilson/2-Hose; unanimous yes) (Attachment #13)

G17 TASK FORCE ON INCLUSIVE LANGUAGE

80G17-4 MOVED that we accept report of Elders Task Force on Inclusive Language.
(M-Harvey/2-Arehart; unanimous yes) (Attachment #14)

J81 GENERAL CONFERENCE

80J81-2 MOVED that we have discussion to reconsider theme of General Conference.
(M-Wilson/2-White; yes: Arehart, Harvey, Hose, White, Wilson; no: Smith)

80J81-3 MOVED theme for General Conference continue to be "By No Other Name."
(M-Harvey/2-White; yes: Arehart, Harvey, Smith, White; no: Wilson; abstain: Hose)

80J81-4 MOVED that we will budget into General Conference the production costs, and help purchase the ads in TV Guide for the TV show, introducing the U.F.M.C.C. to America. We will make the tape available to those Churches who will raise the money for the air time.
(M-Arehart/2-Smith; unanimous yes)

J81 NOTE: Talk with Edgewater Travel Service re: proposal for handling travel to General Conference, 1981. Will submit written proposal as soon as possible.

80J81-5 NOTE: Invite Jimmy Carter to Conference. Coretta Scott King and John Anderson--in workshop or panel discussion. Also invite: Claire Randall of N.C.C., and Lettie Russell. Also, have not yet heard from Cesar Chavez. Will try contacting him again.

80J81-6 MOVED that Jeff Pulling and Jean Gralley be worship directors for Conference. (M-Wilson/2-Hose; unanimous yes)

J81 NOTE: Began discussion on Conference schedule--preachers, planning of business meetings, etc.

J81 TABLED discussion of Rev. Johannes Di-Maria Kuiper's hymn for General Conference until January meeting.

J81 TABLED discussion of location of 1983 General Conference.

K81-1 MOVED that there be one Ministers Conference next year in Chicago, March 23-26. Charlie Arehart and Nancy Wilson will work together as a committee. Will consider inviting Jim Nelson, author of "Embodiment"; and Rosemary Reuther.
(M-Hose/2-Wilson; unanimous yes)

T EVANGELISTIC TEAMS

80T-3 MOVED that Rev. Elder Hose be assigned to Long Beach retirement home committee and evangelistic singing team as liaison Elder.
(M-Harvey/2-Arehart; unanimous yes)

Elders Meetings in 1981 are scheduled as follows:

January 8-15, 1981 in Key West, Florida
March 27-30, 1981 in Chicago, Illinois
July 27-31, 1981 in Houston, Texas
October 1-8, 1981 in Los Angeles, California

The meeting closed with prayer by Reverend Smith.

Attachment No. 1

Edited For Confidentiality And Brevity

September, 1980

RE: Report from the Office Manager

TO: The Board of Elders

I am submitting this report to you broken down into several different areas. This is a rather wordy report so I ask you to please bear with me as you read it.

1. Now and then (a few comparisons)

   Firstly, I would like to take some time and reflect and do a bit of comparing of where we are at now and what's happening.

   It hardly seems it, but I have been with the General Offices for thirteen (13) months now and nine (9) of them being Office Manager. Believe me when I say "We've come a long way." Below are some of the things we have done over the past nine (9) months:

   A. Completed resource packets for the following:

      1. Operation Resurrection
      2. What Are We Saying
      3. How To Start A Study Group
      4. The Minister's Manual
      5. The Prison Ministry Handbook (not yet printed)
         We are also working on a Media Guide and the Race Relations Packet.

   B. We have made available:

      1. Minutes of the Elders Meetings
      2. Reproduced the Pastor's Guide (updated)
      3. Revised the UFMCC Directory
      4. Been consistent with mailing Keeping In Touch
      5. Have available an updated Vacant Pulpit and Available Ministers list - upon request
      6. Reproduced our own leaflets, forms, certificates and our own stationery.

1. We have, through outside printing, produced three (3) posters, one each for World Church Extension, Samaritan Sunday and the most recent one being for Fellowship Sunday, along with a new leaflet called "Why We Are A Fellowship."

2. We have started a UFMCC Master Maiiling List, a first for the Fellowship, with about 3,000 names on it and at least that many to add . . . when we have the Scripto cards and the time available to do so.

3. I firmly believe we have established a better communication with local churches by increased mailings and better, more prompt, answering of letters and orders.

4. Omit.

5. Omit.

6. In the area of printing, we have at least tripled our "in house" printing over the past year, with

the offset press. We still cannot print In Unity or The Gay Christian, but do almost all other printing here at the office.

2. Problem Areas:

    1. Accounting - Omit.

    2. Omit.

    3. Office Space - We are still having to climb over each other, figuratively speaking, and over tables and machines to just get around. The problem has been increased since we have volunteers working for the Cuban Relief Project. I don't know if there is anything we can do about this problem, but would at least like to have some discussion over it.

3. Insurance Investigation: See Attached.

4. Suggestions/Recommendations and Budget concerns:

    1. I would like for you to consider changing Keeping In Touch to a bi-monthly publication. It is presently costing us approximately $150.00 per month to mail both the first class and the bulk rate out of the office.

    2. I, along with Rev. Wilson, would like to do another big promotion for In Unity and The Gay Christian, single subscription. The last time we did this we more than doubled our subscriptions. I do, however, want to do this one a little different. I would like to offer a free book, either Gay Lifestyles or Human Rights Or Homophobia (we currently have an excess of both of these books) with every DUAL subscription for the cost of $10.00.

    3. Paperwork - Omit.

    4. I have started to collect information from our ministers on the pension questionnaire that we sent out last month. It is showing an overwhelming need and support for a Fellowship Sponsored/Endorsed Plan.

    5. Equipment - Other than a small business computer and a photo-typesetter our needs are very few.

        A. A second Collator - The one we have is very good, but it is only an 8 station collator, which means when we have a resource packet or directory to collate, we have to go through the steps three or four times before it is complete. If we had a second 8 station collator we could do double the work in half the time it takes one person now.

        B. File cabinets - We need at least two more four-drawer file cabinets and at least one more two-drawer cabinet just to keep up with the current files.

        C. I would encourage the Board to start looking into micro-taping all of our files. If something major were to happen to these offices, most of our files would be lost forever. With micro-taping them we could store them in a safe deposit box at a bank and they would be safe. I have no idea what the cost of doing this would be, but at the Board request I would look into it and report back to you.

5. Salaries and other financial Concerns - Omit.

As for my role over the past few months - I have acted as an administrative advisor to the Cuban Relief Project, as well as being a check signer and assisting them in prioritizing their printing and mailing needs, sorting out their phone bills from the General Office bills and doing the billing for other administrative needs. I do, however, have one more concern that I would like to share with you. That is the Reports and Directives of General Conference. It has been over a year since conference and we still have not sent out the Reports and Directives. We finally have them typeset but need extra money to print and mail them out. I feel that we must make some kind of decision on them immediately.

INSURANCE INVESTIGATION REPORT

I would like to start this report with the following comparisions:

ITEM	C.A.R.E. (present carrier)	(1st bid)	(2nd bid)
Life time maximum benifits	$1,000,000.00	$1,000,000.00	$250,000.00
Nerveous/Mental maximums	only if accident related by Dr. order	none	$20.00 per visit or 50% for a maximum of 30 visits lifetime max. $10,000.00
Hospital	actual charges	same	same
deductible	$100.00	same	same
Life Ins.	$5,000.00	$10,000.00	$10,000.00
Co-Insurance	80% first 5,000.00 then 100%	80% of first 2,000 then 100%	100% first $500.00 then 80%
accidental coverage	100%	100% if within first 72 hours	100% first first $500.00 then 80% up to 10,000
Dental	bad	bad	bad
Premium	varies with age	$55.81	$56.87

Some things I think you must consider in making a decision:

1. All three groups offer 80% of all medical bills, hospital bills, Doctors bills, Office visits and prescriptions.

2. All plans have a $100.00 deductible per calendar year (none require the deductible for emergency room treatment)

3. One MAJOR difference - C.A.R.E. guarantees that NO ONE will have to pay more than the $100.00 deductible and a maximum out of pocket of $1,250.00 per calendar year, they then convert the policy to 100% - this is in writting - NO OTHER POLICY WILL GIVE US A MAXIMUM OUT OF POCKET EXPENDITURE IN WRITTING.

4. C.A.R.E. does NOT use a usual and customary fee rate, they pay 80% of the actual bill all other plans have a reasonable and customary charge - what this mean is that if I, for example, have to go into the hospital and the bill is for a total of $3,000.00 C.A.R.E. will pay 80% of that charge while on the other hand the other insurance could say that the usual fee is $2,200.00 and pay 80% of that amount only - leaving the individual with 20% of $2,200.00 and the balance of $800.00 that they will not pay, they could end up with a bill equal to $1,400.00 where with C.A.R.E. the maximum they would have to

I want to thank you all for the love and support that you have shown me over the past nine months, both with phone calls and the resident Elders. I hope that we can continue with the same rapport over the next year.

Respectfully submitted,

s/s Phil

Philip Gallnitz-O'Dell
Office Manager

Attachments:

Insurance Investigation Report

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

July 9, 1981

To: Persons asked to lead Invocation and Prayers of the Church for worship services at General Conference:

The Rev. Marge Ragona - Monday AM
Mary Lou Kerchner - Monday PM
Jim Kerber - Tuesday AM
The Rev. Roger Webb - Tuesday PM
Paula Nielsen - Wednesday AM
The Rev. Claudia Vierra - Wednesday PM
The Rev. Randy Cypherd - Thursday AM
Betty Brolsma - Thursday PM
The Rev. Jan Johnson - Frifay AM
The Rev. Jennie Bull - Friday PM
The Rev. B. J. McDaniels - Saturday AM
The Rev. George McDermott - Saturday PM

From: Mary Lou Kerchner and Jeff Pulling, Co-planners for General Conference Worship.

Greetings! General Conference is only a few weeks away, and we have been working hard to get all the worship services prepared and parts assigned. We are asking you to lead the Prayer of Invocation, followed by the Prayers of the Church (except Monday AM) for one of the services above. The Prayer of Invocation is the Opening Prayer for a service and it "invokes" or calls the Spirit of God to be present and active in what is about to happen. The Prayers of the Church will be your praying on behalf of the Fellowship assembled about concerns, needs, gratitude, blessings, etc. There will be a Prayer Book where individuals can write in prayer requests, and you can use this to help you put together your prayer.

It goes without saying that inclusive language should be used in all prayers. We ask that you try to be sensitive so that everybody feels included in our worship services, and no one is cut off because of words they see to be sexist, racist, nationalist, etc.

Please look us up in Houston so that we know for sure that you have arrived at Conference. Thank you for your cooperation. See you in a few weeks.

Attachment No. 2

4 September 1980

TO: The UFMCC Board of Elders

FROM: R. Adam DeBaugh, Social Action Director, Washington Field Office

RE: Quarterly Report for September 1980 for the Washington Field Office and the Department of Christian Social Action

The summer slump hit us badly in July and August after an excellent spring, with income way down to a disappointing $389.40 in July and $263.20 in August. The final figure for the month of June, by the way, was $1,421.62. We have taken some economy measures in order to help our financial situation until receipts pick up again this fall.

Enclosed are the Christian Social Action newsletters (*DCSA: Meeting Human Needs*) for July and August. The July issue was a special issue devoted to the Lesbian and Gay Cuban Relief Program of the Fellowship and was very well received. Parts of it have been reprinted all over the country. The August issue was a discussion about military and registration for the draft. I hope that it will begin a dialogue among UFMCC people in order that the Fellowship might come to a position on these issues. I encourage you to read this issue, if you haven't already, and let me know your views.

We have been getting some response from the Race Relations questionnaires in the May/June issue of *DCSA: Meeting Human Needs*. To date 32 responses have been received. We have *not* received responses from MCC Los Angeles or MCC Sacramento, though other Elders' churches have responded.

Last month we sent post cards to all congregations that had not yet responded, urging them to do so. Response has picked up as a result. I am determined to get as close to 100% response as possible.

As for the other work of the Washington Field Office, I must inform you that I asked for and received the resignation of Ken Spaatz as administrative assistant in this office on July 1. He was unable to return to work on that date, after taking a month off for recovery from his accident. We agreed that it would be best for him to leave the employ of the Fellowship.

We were three weeks without staff and I spent the time praying and searching for a good, long term staff person. The Lord answered those prayers by sending us Joseph Carlton Kerger, who began work on July 21. Joseph Kerger has proven himself to be extremely capable and hard working. He has been commuting to Washington from Baltimore every day, but has just signed a lease for an apartment in Washington beginning September 15. He has taken over as editor of *A New Day* much earlier than I expected a new staff person to be able to do so, and has proven himself to be perfectly capable of all the work in the office. The September 1980 issue of *A New Day*, Vol. IV, No. 6, was edited by Joseph and is enclosed.

We are busy reorganizing the filing system and developing new projects that will be very effective for the office in the future. Joseph has taken over the work on the book on church positions on homosexuality, and is getting a lot accomplished.

As an economy move we let Billy Adams go. Billy had been doing part time secretarial work here and Joseph has been able to take over the extra work.

We have been involved in the aftermath of an attack by a number of U.S. Marines on a relatively new Gay bar on Capitol Hill, a few blocks from the Marine Barracks, called Equus. We contacted the White House and secured their active intervention with the Marine Commandant. In addition, I took part in a press conference called by the leadership of the local Gay community and was one of the few Gay leaders to get extensive press coverage.

Also since your last meeting, I took part in Rev. Larry Uhrig's Holy Union with Alan Fox, standing up for Larry during the ceremony. On August 4, I spoke to a group of students from George Mason University.

On a personal note, we went to closing on our new house in Silver Spring, Maryland and have safely moved in. And even more good news! I have been given a miraculous (my doctor's word) recovery from the hepatitis-related problem for which I have been going to the National Institutes of Health for treatment. They do not want me to come in for extensive treatment now and are convinced that the problem is clearing itself up! Praise the Lord! And especial thanks for your prayers.

That is all I have to report. It has been a fairly uneventful summer here except for the wonderful news of Joseph Carlton Kerger coming to work with us.

Thank you and may God continue to bless you.

pay is $600.00, if they have already paid the deductible. Also, if the individual has already paid the out of pocket maximum, C.A.R.E. would pay 100% or $3,000.00 whereas with the other carriers the individual could still have a bill of $800.00, because of the usual and customary fee that the carriers have established.

5. I have been informed that C.A.R.E has announced a price hike coming up this January of 25% for everyone. In checking with other carriers I have found out that all major health plans have taken a hike, here are a few samples:

   Prudential - up 27%
   Best Ins. - up 40%
   Fireman Ins. - up 40%
   Mutual up - 250% - believe it or not
   National - up 35%

   it seems as though there is some problems in the health insurance business and they are suffering a large capitol loss, the only two ways to make up that loss is either raise the rates or decrease the benefits - they have all chosen to raise the rates.

6. If we choose to switch carriers we also run the risk of some people coming under what is known as "pre-exisiting conditions" - translated this means people who have been treated for any major illness over the past 12 months may have to pay insurance without being able to file a claim for 90 days. This would effect people like David Farrell, Jeri Ann Harvey, Joan Wakeford, Judy Davenport and any others who have had a claim for a major medical bill in the last 12 months. nas stated they would give us a "no loss - no gain" clause but that they would only pay at their usual and customary rates not at C.A.R.E. rates.

7. With C.A.R.E they could only raise the rates on us annually, because they are a trust and therefore regulated, however if we go with other than a trust, all other major companies are not trust, they could give us a good rate now and in 3 to 6 months they could raise the rate any amount they wanted.

In conclusion, and it was not easy to reach one, I personally feel that C.A.R.E. is still the best policy that we can get for our ministers, without causing them an undue hardship of more bills. They, C.A.R.E. has proven themselves over the four years we have been with them, to my knowledge they have not questioned any bills and have been patient with us sending in late payments

Respectfully submitted,

Philip Gallnitz-O'Dell
Insurance Administrator

August 15, 1980

TO: The Board of Elders

FROM: Reverend Elder Nancy Wilson

RE: Elders Advisory Letters

After discussion with many of you, it appears to me that we all agree that the origin of the "Advisory Letters" was due to: 1) expressed needs of local Churches for direction and advice, and 2) the fact that the Board of Elders (correctly, in my mind) saw itself as the only body able, at that time, to perform a judicial (interpretive) function.

Since that time, other UFMCC bodies within the Fellowship have taken on (at our encouragement!) some of those interpretive functions(MCAC; Commission on Government Structures & Systems; Faith, Fellowship & Order, etc.) However, people still seem to feel the need to ask for an "Elders interpretation" concerning UFMCC By-laws, polity and policies.

The problems are: 1) many of the advisory letters are grossly outdated, contradict each other, or have been made obsolete by By-laws changes. 2) No one seems to know what weight, status, or enforceability these advisory letters have. Groups that ask for our interpretation may then simply ignore our advice (which has happened). We cannot enforce these opinions unless a Church or a Minister clearly violates the UFMCC By-laws. 3) It is clear to me that advisory letters of three to five or six years ago clearly go beyond interpretation and get into the business of legislation. We need to avoid doing that. 4) Much of what we do seems terribly repetitive and a waste of time in this area.

At the same time, there has been some excellent advice and work done that we don't just want to throw out. My advice is:

1. That all advisory letters issued prior to August, 1979 be referred to the By-laws Commission and the Commission on Government, Structures and Systems for them to incorporate into their processes. They are only historical and informational. They are our collective wisdom, which these bodies may use or ignore. *They are in no sense "in effect" unless they have been included into the Fellowship By-laws or adopted by us as Fellowship Standard Operating Procedures (see below) or legislated by General Conference.*

2. All advisory letters post-August, 1979 are, in a sense, being tested. As soon as we pass them, we refer them to the appropriate Committee, if necessary. Further, they will be divided into the following:

A. Advisory By-laws Interpretation ("A6.1" in the file).

If a local Church or Pastor or Board asks us for an interpretation of the UFMCC By-laws we may give them a provisional one -- but only if it is clearly not a matter of local option. We can say no more or no less than the By-laws say. Repeated requests for interpretation on a specific sentence or passage may indicate unclear or confusing wording, which we would ask the By-laws Committee to correct. The only authority our advisory letters will have is the authority of our credibility as wise, experienced Elders and colleagues.

B. Fellowship Standard Operating Procedures. (A new creation: "A6.6" in the file).

Included in the "advisory letters" are, really, Fellowship S.O.P.'s, which are perfectly within the duty and obligation of the Elders to develop. By that we mean, Fellowship procedures for Holy Union record keeping, membership and employment policies, policies on confidentiality, job descriptions for District Coordinators, etc. These may be easily compiled into a small booklet, and easily changed and adapted as we go along. They are subject to the same accountability process as all Elders decisions, but they are not specifically *voted on* by General Conference or through By-laws procedures. They are an in-house matter. However, they explicitly *exclude* matters pertaining to the *internal* operation of a local Church or District.

I propose that we initially incorporate into these S.O.P.'s our previous advisory letter on

Ministers Conference (November, 1976), our District Coordinator job description, our Holy Union advisory letter, and A6.1-1 (membership policy), A6.1-7 (Inclusive Language policy), A6.1- , on Chartering procedures, A6.1-11 & 12 on our "yellow pages" listing, A6.1- , "are we a denomination."

Enclosed are all advisory letters, with my notations in the margins, to back up what I have proposed. I hope this is not confusing -- I think once we've adopted this system, it will really free us up.

Thanks,

s/s Nancy

Nancy

NLW/fkz

Warren J. Hearne
Administrative Assistant
for Rev. Brent Hawkes
MCC Toronto

Dear Warren,

I asked to be the elder to answer your question concerning baptism. I would like personally to address my brothers and sisters from the Salvation Army who are concerned with the Fellowship's requirements for membership.

It is well known that my religious background is the Salvation Army and that I have great love and respect for the Army and its teachings. It took a great deal of soul-searching on my part to accept a physical observation of the sacraments of baptism and communion as an "outward manifestation of an inward grace."

As you know, the founder of the Salvation Army, Gen. William Booth, did not feel that this "outward manifestation" was a necessary part of baptism. He taught the concept of the "real presence" of Christ and dismissed the physical observation of the sacraments as a "shadow" of the real presence. The Army bases this teaching on the 1st chapter of the book of John.

"And I knew him not: but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost." John 1:33 (AV)

Thus, the Army does not deny the necessity of baptism but does not accept the orthodox Christian form of the physical observation of baptism with water. In this teaching, the Salvation Army is demonstrably outside of the "mainstream of Christianity" within which we in MCC define ourselves as moving. (Art. III A line 27). The scriptural foundation of this position is also tenuous in the light of specific, strong scriptures which underlie the more orthodox physical observation of the sacraments of baptism and communion.

While I certainly share with the poet, Vachel Lindsey, the vision of "General William Booth Entering Heaven" -- and am certain the Army will be very present there, even without the physical observation of the sacraments -- still the most straightforward, obvious and accepted interpretation of scripture is that Jesus commanded us to baptize (Matt. 28:19), to observe communion (Luke 22:19&20) and that the early church required baptism of its converts (Acts 2:38, 8:13, 10:47 & 48, Romans 6:3, I Cor. 1:13-15, 10:2 and Gal. 3:27).

The Universal Fellowship of Metropolitan Community Churches "acknowledges the Holy Scriptures interpreted by the Holy Spirit in conscience and faith as its guide in faith, discipline and government, (Art. V A 1, lines 38-40). Our understanding of scripture as interpreted by the Holy Spirit moving through the collective body of the General Conference has led us to the requirements for membership outlined in UFMCC By-laws (Art. III c2).

I pray this will help in your 'faith seeking understanding' in your membership classes.

s/s Rev. Elder Freda Smith

Yours in Christ,
For the Board of Elders
Rev. Elder Freda Smith

Attachment No. 5

August 27, 1980

TO: All Elders
RE: Report On Cuban Relief Effort
FROM: Nancy Wilson

I consulted with the staff of our Cuban Relief Effort this morning. I volunteered to do a report to you for them on their progress. They will be supplying detailed figures and data before our meeting.

STAFF JOB DESCRIPTIONS:

Rev. Dick Mickley: (Volunteer) Dick has been volunteering his time (nearly 40 hours per week) locating and interviewing potential sponsors. He handles correspondence related to new sponsors, is active in local L.A. sponsor recruitment, and helps with other miscellaneous details.

Mr. John Chastine: John is from Wisconsin, and was our contact person at Ft. McCoy (one of the camps). He is a temporary employee, and has also done lots of volunteer work. His job is to match sponsors with refugees, based on applications and phone calls. He is bilingual, and he handles all correspondence related to his tasks.

Rev. Bob Arthur: Bob is the Director of our efforts, and oversees the whole operation. He is responsible for our relationship with the camps and resettlement agencies. He handles the actual placements; he has travelled to all the camps and functioned there in an information-gathering and chaplaincy role. He is also our liaison to the State Department and the Immigration and Naturalization Service. Bob also works with John on post-resettlement problems.

Mr. Dale Leeche: Dale was supposed to be working half time on the Cuban Project and half time on the Good Samaritan dinners, but most of his time in the last two months has been spent on the Cuban Relief Effort. He is responsible for all P.R. and has done some organizing for fund-raising. He is responsible for keeping all the sponsor and refugee files up to date and for keeping track of all donations and the budget. He handles general correspondence and the assembling of an information packet. He assists with other miscellaneous details. For awhile he also worked with placement.

Each of these job descriptions has changed depending on our available personnel and the changing demands. In addition, I have helped by sending all thank yous to individual and church contributors (with Frank's help). Phil has also assisted them administratively.

The Cuban Relief Effort staff, in my opinion, has done a tremendous job, particularly considering the fact that they have horribly inadequate space , the fact that the phone rings off the hook all day, and they are under tremendous pressures of time, deadlines, etc. Under all that stress, they are, on the whole, good humored and cheerful in their jobs. They have also worked very hard, and, it seems to me, are very well-organized for having never attempted this kind of thing before. In my opinion, our choice of Bob Arthur was an excellent one. His attentiveness to details and administrative skills have really made this effort a credit to our good name and not a disaster (as it could have been!!). Dale Leeche has also worked under a great deal of stress, as he has had to manage two jobs, both of which could be full time - and sometimes he has had to deal with having several bosses at once, and respond simultaneously to many needs. I am personally very proud of all these people.

As of the present, the Cuban Relief Staff has accomplished the following:

1) They have collected monies totalling:	$15,360.03	(Approximately)
They have spent (primarily on administrative costs)	9,876.48	(Approximately)
(These are unaudited figures)		
Leaving in the Cuban Relief Fund:	$ 5,483.55	

ATTACHMENT NO. 6

PROPOSED BUDGET - 1980-81

INCOME PROJECTION (revised):	
1. Tithes from Congregations	$180,000.00
2. Undesignated Gifts	10,000.00
3. Universal Fellowship Press	15,000.00
4. World Church Extension	18,000.00
5. Institutional Ministries	1,000.00
6. Fund Raising Activities	82,000.00
7. General Conference (Profit)	5,000.00
8. Church Services Department	5,000.00
Total Projected Income	$316,000.00
COST OF OPERATING PROJECTION (revised):	
1. Salaries and Fringes	$154,614.00
2. Rent (LA & Washington)	16,824.00
3. Phone (All budgets)	12,000.00
4. Capital Equipment (Rent, Lease, Purchase)	14,050.00
5. World Church Extension	17,820.00
6. Furniture & Fixtures	1,000.00
7. Postage & Shipping	12,500.00
8. Travel	24,000.00
9. Insurance	1,800.00
10. Public Relations & Fund Raising	33,692.00
11. Office Supplies	8,000.00
12. Printing & Reproduction (Non-Profit)	3,500.00
13. Attorney & Legal Fees	1,500.00
14. Audit (2 Annual)	1,200.00
15. M.C.A.C. (Not Travel)	500.00
16. Other Committees, Commissions, Etc. (Not Travel)	1,000.00
17. S.T.I. Subsidy	12,000.00
TOTAL	$316,000.00

Note: We show NO income nor expenses for IN UNITY, GAY CHRISTIAN, WASHINGTON FIELD OFFICE, S.T.I. (Latter gets an outright subsidy!)

2) Visited all four camps and sent others to the camps to work on helping to place Cubans.

3) With the help of Rev. Randy Cypherd, they have developed a sponsor packet (2,000 copies).

4) Distributed thousands of leaflets to refugees about UFMCC and our resettlement efforts.

5) Kept detailed records of all correspondence, applications and newspaper articles, etc.

6) Placed approximately 1,500 refugees.

7) Published regular reports on the progress of our efforts through *In Unity* and *Keeping In Touch*.

What About The Future?

The plan of the U.S. government is for all refugees to be placed by November 15. No one is sure if this is a realistic deadline. So we can expect our efforts to continue at the present rate at least until then. However, there are many contingency concerns:

1) The camps may *not* be emptied by then.

2) We need to start publishing a monthly newsletter to aid sponsors and refugees, to keep them informed of what is happening, resources, etc.

3) We will need to have someone to do follow up with post-settlement problems (which are beginning to surface), and re-placement.

4) We are going to have to help gay Cuban refugees deal with the Immigration and Naturalization Service.

5) We are getting requests to help with the resettlement of Haitian refugees. In addition, it should be noted that we are having difficulty placing black Cubans.

6) People at the State Department are encouraging us to actually go through the process of becoming an established resettlement agency, which would set us up for all future refugee efforts. But, we would need to have a staff person assigned to that position.

7) Phil and Dale are working on exploring the feasibility of a WATTS line for the Fellowship based on the enormous increase in phone calls this year.

One major suggestion I have would be to incorporate the "UFMCC Resettlement Agency" under the Office of Institutional Ministry - this would give that Office additional responsibilities, but also, an additional, and in my opinion, even more contemporary and social service oriented focus. I think it might also help us fund that office in the long run. I'd really like us to talk with Bob Arthur about that at our meeting (since we were going to meet with him anyway). I like that even better than trying to combine it with Innovative Ministries, or some such thing.

SCHEDULE ONE:
SALARIES, HONORARIUMS AND FRINGES (Subject to review April, 1981)

Total Salaries & Honorariums	$141,559.00
Fringes (Taxes & Insurance)	13,055.00
TOTAL	* $154,614.00

* For 14 employees and Treasurer's Office

SCHEDULE TWO: RENT

Los Angeles Office	$ 12,924.00
D.C. Office	3,900.00
TOTAL	$ 16,824.00

SCHEDULE THREE: PHONE

Los Angeles Office	$ 8,400.00
MCAC	600.00
D.C. Office	3,000.00
TOTAL	$ 12,000.00

SCHEDULE FOUR: CAPITAL EQUIPMENT

IBM Composer (6 months)	$ 1,876.00
Sperry-Rand Typewriter (6 months)	360.00
Savin Copier (Lease/Option)	3,814.00
Word Processing Unit (Buy) (Hold Until??)	8,000.00
TOTAL	$ 14,050.00

SCHEDULE FIVE: WORLD CHURCH EXTENSION

Executive Secretary - Travel		$ 2,350.00
Per Diem & Hotel		800.00
Operational Expenses		4,800.00
WCE Office		7,950.00
Travel (Nigeria)		2,400.00
Subsidy (Nigeria)		1,800.00
Travel (New Zealand)		1,200.00
Subsidy (New Zealand)	(End 12/31/80)	600.00
Hispanic Americas	$100.00 Hon. 50.00 Ext.	1,800.00

Administrative Expense	2,070.00
TOTAL	$ 17,820.00

SCHEDULE SIX: FURNITURE AND FIXTURES

Desk, Filing Cabinet, Chairs	$ 1,000.00

SCHEDULE SEVEN: POSTAGE AND SHIPPING

General and Bulk Mailing, UPS, etc.	$ 12,500.00

(Actual expenditures, 79-80 were $11,008.00)

SCHEDULE EIGHT: TRAVEL

I. Elders' Travel

January Meeting		$ 2,650.00
March Meeting		1,700.00
August Meeting (Houston, General Conference)		1,775.00
+ 5 days additional housing		750.00
October Meeting (Los Angeles)		700.00
Elders' Liaison Travel:		3,000.00
Wilson	$350.00	
Harvey	550.00	
Arehart	600.00	
Smith	600.00	
Hose	900.00	
TOTAL ELDERS' TRAVEL AND HOUSING		$ 10,575.00

(Note: Above includes per diem of $15.00/Day, and does not include travel and per diem for White and Hose. Ministers Conference could be held in conjunction with March meeting.)

I. (a) Treasurer's Office Travel, etc.

October	Mid-Atlantic District Conference	* 250.00
	Honorarium	200.00
November	Los Angeles - Travel/Diem	424.00
	Honorarium	200.00
December	Honorarium	200.00
January	Elders' Meeting	425.00
	Honorarium	200.00
February	Los Angeles - Travel/Diem	424.00
	Honorarium	200.00
March	Travel/Diem	325.00
	Honorarium	200.00
April	Los Angeles - Travel/Diem	424.00
	Honorarium	200.00
May	Los Angeles - Travel/Diem	425.00
	Honorarium	200.00
June	Los Angeles + NW District	* 750.00
	Honorarium	200.00

SCHEDULE TWELVE: PRINTING AND REPRODUCTION (non-profit)

For K-I-T, General Correspondence		$ 3,500.00
Not budgeted as self-liquidating:		
IN UNITY - 6 issues	$10,200.00	
THE GAY CHRISTIAN - 4 issues	$ 2,500.00	

SCHEDULE THIRTEEN: ATTORNEY AND LEGAL FEES

Item self-explanatory	$ 1,500.00

SCHEDULE FOURTEEN: AUDIT

Audit for 1979-80	$ 600.00
Audit for 1980-81	600.00
TOTAL	$ 1,200.00

SCHEDULE FIFTEEN: MCAC (Not Travel)

Phone, mailing, etc.	$ 500.00

SCHEDULE SIXTEEN: OTHER BOARDS, COMMITTEES, COMMISSIONS, ETC. (Not Travel)

Printing, Mailing, Handling	$ 1,000.00

SAMARITAN THEOLOGICAL INSTITUTE: SUBSIDY

Subsidy to implement 4-point program	$ 12,000.00

AMERICOM

Fund Raising	$ 32,000.00

July	Possibly Los Angeles	424.00
	Honorarium	200.00
August	General Conference - Houston	500.00
	Honorarium	200.00
September	Los Angeles	424.00
	Honorarium	200.00

* Travel as Liaison

TREASURER'S OFFICE COSTS		$ 7,195.00

II. OTHER TRAVEL

MCAC		
January Meeting Houston		$ 2,500.00
August Meeting Houston		500.00
TOTAL		$ 3,000.00
Task Force, Inclusive Language		$ 2,000.00
Government, Structures and Systems		2,000.00
Laity		1,000.00
Miscellaneous Committees, Commissions, etc.	*	2,500.00
TOTAL		$ 10,500.00
TOTAL ELDERS' TRAVEL AND HOUSING		10,575.00
TOTAL TRAVEL		$ 21,075.00
Contingent (Increased Travel Costs, Etc.)		$ 2,925.00

* FFO - $500.00

SCHEDULE NINE: INSURANCE

Life Policy, Rev. Perry + Contents of Offices	$ 1,800.00

SCHEDULE TEN: PUBLIC RELATIONS

Fund Raising	$ 32,000.00
Flowers/Telegrams/Mailgrams	200.00
Free Literature and Materials	150.00
Reimbursed Entertainment Expenses	500.00
Participation Memberships:	
National Council of Churches	100.00
National Council of Community Churches	50.00
NICA (Ageing) Meeting	50.00
Gay Religious Caucus Activities	250.00
Miscellaneous	392.00
TOTAL	$ 33,692.00

SCHEDULE ELEVEN: OFFICE SUPPLIES AND MATERIALS

Paper, printing equipment, etc.	$ 8,000.00

(Actual expenditures 79-80 was $7,248.67)

Attachment No. 7

COMMISSION ON GOVERNMENT STRUCTURE AND SYSTEMS

REPORT TO THE BOARD OF ELDERS

SEPTEMBER 1, 1980

The commission met in Toronto, Canada on June 12-15, 1980. The following commission members were present:

Lay Members -	Larry Rodriguez - Southwest District George Kennedy - South Central District Kerry Brown - South Atlantic District Dick Follett - Southeast District Herm Mank - Northwest District Allen Fox - Mid-Atlantic District Jackie Walker - Great Lakes District Larry Whitsell - Mid-Central District George Olds - Canadian District
Clergy Members -	Rev. Bob Arthur - Southwest District Rev. Candace Naisbitt - South Central District Rev. Gil Lincoln - South Atlantic District Rev. Judy Davenport - Southeast District Rev. Shelley Hamilton - Northeast District Rev. Austin Amerine - Northwest District Rev. Frank Scott - Mid-Atlantic District Rev. Val Bouchard - Great Lakes District Rev. Bob Darst - Mid-Central District Rev. David Gunton - Canadian District
Chairperson -	Rev. Don Eastman
Asst. Chairperson -	Jean Gralley

In consideration of the By-Laws proposals 9 through 22 presented at the 1979 General Conference and referred to GSS, the commission concentrated its attention at this initial meeting on Article IV of the Fellowship By-Laws. An initial draft of recommended revisions is attached. This draft is preliminary to revision at the next GSS meeting, therefore it is not ready for general distribution. Individual commission members will be seeking input from their respective districts prior to the next GSS meeting.

The commission also determined that it would be advisable for GSS to meet with MCAC prior to the completion of recommendations to be presented at the 1981 General Conference.

NEXT MEETING

The Commission on Government Structure and Systems wishes to meet in Dallas on January 15-18, 1981, at the same time and location as the MCAC meeting. It is proposed that GSS and MCAC meet on Saturday, January 17, 1981. It is requested that the Board of Elders approve this meeting date and location.

BUDGET REQUEST

There was significant concern expressed by a number of commission members that GSS was excluded from the UFMCC budget. Limitations in district funds may preclude some members attendance at the next meeting if Fellowship funds are not available to assist with travel expenses.

Duplication and Postage	$ 300.00
Telephone	150.00
Meeting facilities	150.00
Travel expenses (air fare 20 members)	4,418.00
	$ 5,018.00

July	Possibly Los Angeles		424.00
	Honorarium		200.00
August	General Conference - Houston		500.00
	Honorarium		200.00
September	Los Angeles		424.00
	Honorarium		200.00

* Travel as Liaison

TREASURER'S OFFICE COSTS		$ 7,195.00

II. OTHER TRAVEL

MCAC		
January Meeting Houston		$ 2,500.00
August Meeting Houston		500.00
TOTAL		$ 3,000.00
Task Force, Inclusive Language		$ 2,000.00
Government, Structures and Systems		2,000.00
Laity		1,000.00
Miscellaneous Committees, Commissions, etc.	*	2,500.00
TOTAL		$ 10,500.00
TOTAL ELDERS' TRAVEL AND HOUSING		10,575.00
TOTAL TRAVEL		$ 21,075.00
Contingent (Increased Travel Costs, Etc.)		$ 2,925.00

* FFO - $500.00

SCHEDULE NINE: INSURANCE

Life Policy, Rev. Perry + Contents of Offices	$ 1,800.00

SCHEDULE TEN: PUBLIC RELATIONS

Fund Raising	$ 32,000.00
Flowers/Telegrams/Mailgrams	200.00
Free Literature and Materials	150.00
Reimbursed Entertainment Expenses	500.00
Participation Memberships:	
National Council of Churches	100.00
National Council of Community Churches	50.00
NICA (Ageing) Meeting	50.00
Gay Religious Caucus Activities	250.00
Miscellaneous	392.00
TOTAL	$ 33,692.00

SCHEDULE ELEVEN: OFFICE SUPPLIES AND MATERIALS

Paper, printing equipment, etc.	$ 8,000.00

(Actual expenditures 79-80 was $7,248.67)

The travel expense does not include overseas members Rev. Elder Jean White and Rev. Jan Weymouth. A breakdown of air fare expenses is attached. Air fares may increase substantially by January.

If Fellowship funds are not available to cover the full amount of travel expense it is requested that the Board of Elders determine what funds may be available and rebate funds to the districts proportionate to respective district's expenses.

Respectfully submitted,

s/s Rev. Don Eastman

Rev. Don Eastman
Chairperson Commission on Government, Structure and Systems

ATT. (2)

DE/bf

Attachment No. 8

September 4, 1980

TO: Board of Elders

FROM: Reverend Elder Nancy Wilson

RE: Christian Education Department

Not much has happened since June, for lack of time. However, most of the work in the Diaconate Resource Packet is done -- I just have to finish organizing it.

Also, I have talked with Michael England about co-editing a curriculum on Sexual Ethics that would include about eight sermons/lectures by "prominent" UFMCC clergy and laity, and discussion questions. I'm excited about this. I am also following up on Jim Norwood. Still no word from Jim Glyer on a revised Lenten Living Room Series.

Thanks.

s/s Nancy Wilson

Attachment No. 9

August 30, 1980

Board of Elders
Universal Fellowship of
Metropolitan Community Churches
5300 Santa Monica Boulevard, No. 304
Los Angeles, California 90029

Dear Elders:

I have had a telephone conversation with the Reverend Donald Eastman, Chairperson of Government Structures and Systems. He and I both feel that the Ministerial Credentials and Affairs Committee needs to meet with the Commission as they propose to the General Conference some very important By-laws changes regarding the professional ministry. The tentative dates we have chosen are:

> Ministerial Credentials and Affairs Committee arrives in Dallas January 12 for a dinner that evening. We shall be working on the 13th, 14th and 15th to flesh out Proficiency examinations and construct the final examination. (All of the Structures will have been done prior to the meeting). We would then meet with the Commission on Government Structures and Systems on January 16th and 17th.

I write this letter to ask you permission to notify members of the Ministerial Credentials and Affairs Committee in order that they may begin to make their plans well in advance.

I would like to make one further comment concerning our ministers. This year, Ministers' Conferences were, for me, a blessing. I hope that we continue providing quality leadership at our Ministers' Conferences. The diversity of theological perspectives within UFMCC seems to be gaining some clarity as we grow.

God bless,

s/s Jim

The Reverend Jim N. Dykes, Chairperson
Ministerial Credentials and Affairs Committee

JND:mee

Attachment No. 10

September 2, 1980

TO: Reverend Elder Nancy Wilson
Clerk, Board of Elders

FROM: Michael Mank, Chair, By-laws Committee

RE: Budget and Quarterly Report

Budget

Although a meeting of the By-laws Committee would be productive in the Spring of 1981, the amount of work to be accomplished could not be justified from a financial standpoint. Instead, the committee will utilize the postal systems to accomplish its task. Since such costs are minimal, the By-laws Committee will not be requesting funds from the 1980-1981 Fellowship budget! (Can I faintly hear "Praise God"?)

Quarterly Report

The By-laws Committee has been informed informally that proposed by-law changes for General Conference 1981 from Government, Systems and Structures and The Task Force on Inclusive Language will be submitted to our committee for collation and presentation to General Conference. If the Board of Elders still affirms this position, we request that the minutes of the Elders' Meeting reflect this information and that a deadline of March 31, 1981 be set for having the proposals in the hands of the By-laws Committee.

Our committee needs information concerning Elders' Advisory Letters. Are all Advisory Letters mentioned in the minutes of the Elders' Meetings? It is not clear when reading the minutes which motions constitute an Advisory Letter and which motions constitute a Directive. Are they both the same animal? The committee would appreciate help in obtaining a complete listing of Advisory Letters issued since June of 1979. (If all letters are mentioned in the minutes, copies of the minutes with notations would be sufficient).

My prayers are with you all!

Love and peace,

s/s Michael Mank

Michael Mank
Chair, By-laws Committee

UFMCC Board of Elders
5300 Santa Monica Blvd.
Los Angeles, California

Dear friends,

I feel so good about our talks at Eastern Clergy's Conference that I wanted to write and tell you so. The Commission on the Laity and I are delighted and invigorated by your encouragement. The issues cleared and the ideas explored for more meaningful lay participation, especially at General Conference, have been a tremendous boost to our own aspirations of working in meaningful partnership with the Elders.

Since that Toronto conference, Dick Follett has agreed to take on the responsibility for the Lay Page and Alan Fox the responsibility for the lay-planned service at General Conference. I'm very pleased with the high caliber of this Commission's membership and that many of the responsibilities of the chair are being distributed into their capable hands. More distribution is planned; I really hope this Commission will soon be functioning as the prototype it espouses.

With so much of our Toronto discussion and so many Commission plans centered on General Conference X, I've been thinking a lot about that conference lately. It will be a hallmark event for our laity. Laypeople will be more visible in the functions of the conference than ever before. Programs and merchandise designed to raise lay consciousness among laity and clergy will be more evident than ever before. And more laypeople than ever before will probably be present from mission and study groups, having been brought into the ranks of active membership the Conference before.

Now, I am really not one to look at the church and see only lay people and lay issues. But I do believe we need to seek a theme for Conference that can enhance a dynamic already evident there. I suggest looking at 1 Peter 2:4-5:

> Come to him, to that living stone, rejected by people but in God's sight chosen and precious; and, like living stones, be yourselves built into a spiritual house to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.

Here we are reminded that God chooses the rejected to be a special people, called not to be mere worshippers of static, statue-like deities but, like stones that become living, actually *become* incarnations of Christ. "Priesthood" here is also no longer the possession of an elite few but is a priesthood of the many, of all believers. Tertullian called this singular development the 'genius' of Christianity.

Just as Christianity leaped the artificial walls between God's Israelite priesthood and God's universal priesthood, just as UFMCC has striven to leap barriers between God's chosen heterosexuals and all of God's people, I hope we all seize the opportunity at GC X to overcome artificial barriers between Christians who are clergy and Christians who are lay. Whenever it's acknowledged that the barriers are false and the distinctions between us few, we can be freed from all the energy we spend maintaining our separateness and get on with the work of being the church.

I ask that you prayerfully consider setting the theme for Conference X along the lines of 1 Peter 2:4-5. It is a timely, powerful and appropriate message that would contribute tremendously towards our being mindful of the call we have to build up a church whose living stone is the ministry of all its people.

Yours sincerely,

s/s Jean

Jean Gralley, Chair
UFMCC Commission on the Laity

cc:COL

Attachment No. 12

I have an immediate request for an additional appointment to the Hymnody Committee which the Board of Elders may act on at this meeting: Michael Mank, San Francisco. There may well be other appointments along the way, but this one should be made at this meeting.

As near as I can determine right now, our budget doesn't have to be too great until we get some directions on what we are to have prepared for General Conference 1981. If the Fellowship offices will xerox our "sampler" (which would be the easiest process I think), we need not include that in our committee's budget. So, I'm simply proposing the following:

Mailing costs:	$30
Xeroxing:	$20
	$50

This should carry us through until General Conference, unless the Board of Elders gives us specific guidelines and promptings to begin a much larger work than we've determined for ourselves for the next eleven months. Do keep in mind, though, that we're also obligated to wait for some guidance from the Inclusive Language people, and we don't want to go too far afield without their suggestions. Anyway, you'd suggested a $50 budget in Toronto, and that's just about what we can use. Please send the check to Jim in New York, since he's the co-chair/treasurer and I'm the co-chair/secretary at this moment.

Give our best to the Elders in your meeting the 15th through the 19th. You'll be in our prayers.

In Christ,

s/s Dick

Richard J. Follett
Co-Chair of the Hymnody Committee

cc: Jim Mitulski

Attachment No. 13

4 September 1980

TO: The UFMCC Board of Elders

FROM: R. Adam DeBaugh, Co-director, Department of Ecumenical Relations

RE: Quarterly Report for September 1980

There is practically nothing to report, what with the church seeming to close down in July and August, but here is my humble offering for this quarter. The end of June saw me with you in Toronto and I did a workshop at the Toronto MCC (though it was mostly on Christian Social Action and thus should have been mentioned in that report).

Before June was over I flew to San Francisco to give the keynote address at the Lutherans Concerned conference -- I was very good, if I do say so myself, tapes are available -- and met at length with the newly elected officers of that growing organization. We have remained in close communication since then, by the way.

August 13 saw a lunch with Tom Laney from Dr. Bob Maddox' staff at the White House with Joseph Carlton Kerger and I. I wanted to give Joseph the feel of the White House as well as keeping doors open to the Carter folks, just in case they are around for awhile.

Enclosed is an intriguing article on the role of the church in doing the state's job of "legalizing" marriages. I found it a compelling argument and one which I believe the Fellowship should consider. We do perform some actual weddings and perhaps the Elders would consider the advisability of limiting the church's role to being strictly religious and not secular.

Lastly, Joseph Kerger, the new administrative assistant in this office, has completely taken over production of the book *Persons of Sacred Worth: What the Churches Say About Homosexuality*. I hope that the book will be ready by the Houston General Conference.

That is all for this month. Thank you.

Attachment No. 14

ELDERS TASK FORCE ON INCLUSIVE LANGUAGE

Quarterly Report

The Task Force met in Washington on July 22nd to 25th and completed our Draft Report. The report has been typed and mailed to Task Force members for final comments, and will be mailed to the UFMCC Los Angeles office by the October 1st deadline which was requested by the Elders. We would hope that the Draft Report would then be duplicated and circulated to all church bodies, committees, commissions, etc. as soon as possible so that plenty of time would be available for feedback, revisions, etc.

We are very pleased and excited with the Draft Report and we sincerely hope that the Final Report, to be presented to the General Conference in Houston, will be the basis of a healing experience around this issue.

Requests:

1. The Task Force would like to remind the Elders that at your October 1979 meeting you agreed to our request for time at both Ministers Conferences in 1981 for a complete and thorough discussion of the Draft Report with those present. Would the Elders please confirm that there will be Ministers Conferences in 1981 so that we can begin to make appropriate plans.

2. We request that the time allotted to deal with our report at the Houston Conference be placed late on the agenda. We wish to provide ample opportunity for us to be able to discuss with the districts, churches, individuals, etc. our report, in person, during the early portion of the conference. This should greatly aid the process when the report gets before the business meetings for debate.

3. In connection with No. 2, we would like a location and various time slots allocated on the Conference agenda for us to be able to hold the above mentioned discussions. Details regarding this can be worked out between our Chairperson and the Conference Coordinator.

4. In response to the July 31st 1980 memo from Rev. Elder Wilson, we would like to make the following budget requests for the 1980-81 Fellowship Budget:

Duplicating, postage, long distance calls	$ 250.00
Transportation for Chairperson to Western Ministers Conference in 1981	???
Transportation for Task Force to meet again for final revisions if Ministers Conferences are not held in 1981	1,700.00

In closing, we once again wish to state how excited we are about being able to contribute in this way.

Yours in Christ --

s/s Rev. Brent Hawkes

Rev. Brent Hawkes
Chairperson
BLH/wh

Board of Elders Meeting
January 5-8, 1981
Los Angeles, California

A. Administration

A.4 Office Manager

81A.4-1 MOVED to accept report of the Office Manager, accepted all with amendments, suggestion for reorganizing of the Accounting Office system, excluding #6. (See Attachment #1). (M-Hose, 2-Smith; unanimous)

A6.1 Advisory Letters

81A6.1-1 In response to the questions from Reverend Joseph Houle, MCC-Pittsburgh:
1. Whereas the By-laws of the UFMCC state that "The Board of Directors shall have charge of all matters pertaining to the Articles of Incorporation, Church property, finances and physical affairs of the local Church body. This board shall have the responsibility of collecting and disbursing funds...", may a Board of Director adopt a policy which prohibits the Moderator and/or any other individual member of the Board of Directors from examining any part of the Treasurer's records?

Response: Any Board member may have access to all records of the local Church.

2. Whereas the By-laws state that the action of a Board of Directors to remove one of their members "may be subject to review by a vote of the congregation at its next regular business meeting or at a special meeting...". is the word "review" to be construed as meaning that the congregation may vote to affirm or overturn the Board's decision, or is that word to be construed as meaning that the congregation has a right to receive a full explanation of why the Board took its action but may not vote to either affirm or overturn the Board's decision?

Response: The congregation always has the right to approve or reject the Board's decision.

(M-Arehart, 2-White; unanimous)

81A6.1-2 MOVED to answer additional letter from MCC-Pittsburgh. (M-Arehart, 2-Smith; unanimous)

81A6.1-3 MOVED that the Board of Elders concurs with Reverend Reid Christensen's interpretation of Communion. (See Attachment #2). (M-Hose, 2-Harvey; unanimous)

81A6.1-4 MOVED that we approve the South Atlantic District's Standard Operating Procedures as requested. (M-Wilson, 2-Harvey; unanimous)

81A6.1-5 MOVED to answer Frank Scott's letter. (M-Harvey, 2-Arehart; unanimous)

81A6.1-6 MOVED to respond to Reverend Davenport's questions. (See Attachment #3) (M-Smith, 2-Wilson; unanimous)

A6.3 Mission Status Requests

81A6.3-1 MOVED that we designate MCC-Hinsdale, Illinois, a Mission in the UFMCC. (M-Hose, 2-Arehart; unanimous)

81A6.3-2 MOVED that we designate MCC-Charlotte a Mission in the UFMCC. (M-Smith, 2-Arehart; unanimous)

A6.4 Charter Requests

81A6.4-1 MOVED that we designate MCC-Santa Barbara a Chartered Church in the UFMCC. (M-Harvey, 2-Hose; unanimous)

81A6.4-2 MOVED that we designate Calvary MCC, Redwood City a Chartered Church in the Fellowship. (M-Arehart, 2-Hose; unanimous)

A6.5 Elders Miscellaneous

81A6.5-1 MOVED that, based on the recommendation of John Chasteen, our Staff person for the Cuban Project, and Peter Taylor, La Mirada House Director, that we close La Mirada House as of January 31, 1981. (See Attachment #4) (M-Wilson, 2-Arehart; unanimous)

81A6.5-2 MOVED that we pay Pete Taylor to wrap up the details of La Mirada House, through February, 1981; and that we terminate the housekeeper co-terminously with the closing of the house (January 31, 1981). (M-Harvey, 2-Arehart; unanimous)

81A6.5-3 MOVED that we make every effort to satisfactorily relocate all Cubans remaining at La Mirada House. (M-Arehart, 2-Harvey; unanimous)

81A6.5-4 MOVED to send Reverend Perry to Washington, D. C. to attend the Board meeting of the Gay Rights National Lobby. (M-Wilson, 2-Smith; unanimous)

A6.6 Fellowship Standard Operating Procedure

81A6.6-1 MOVED that the Board of Elders re-affirm three annual Fellowship-wide offerings for Samaritan Theological Institute, World Church Extension and Fellowship Sunday/Founders Day. (M-Smith, 2-Hose; unanimous)

A11.4 In Unity

81A11.4-1 MOVED that In Unity be designated an "in-house" organ with an Editorial Board comprised of the Editor, liaison Elder and another qualified person with a theological background as chosen by the Board of Elders as of the March/April issue. (M-Smith, 2-Harvey; Yea: Arehart, Hose, White; Nay: Wilson)

81A11.4-2 MOVED that Reverend Dusty Pruitt as third person on the Editorial Board. (M-Smith, 2-Arehart; Yea: Harvey, Hose, White; Abstain: Wilson)

A11.5 The Gay Christian

81A11.5-1 MOVED that Reverend Perry discuss with Reverend Jay Deacon the appointing of an Editorial Board for The Gay Christian. (M-Arehart, 2-Smith; Yea: Harvey, Hose, White; Nay: Wilson)

B5 Finance Committee

81B5-1 MOVED that we ask David Spilman, of Americom, for advice in the budget process. (M-Hose, 2-Arehart; unanimous)

C1 Northeast District

81C1.0603 MOVED to approve the By-Laws of MCC-Providence, RI. (M-Wilson, 2-Harvey; unanimous)

81C9.0110-1 MOVED that we have been notified by the Board of Home Missions Southwest District Conference U.F.M.C.C., as well as the Moderator of the Board of Directors that the property of Trinity MCC, located at 699 Rialto Avenue, San Bernardino, CA, has been abandoned by the congregation. Under Article 9 of the By-Laws of the U.F.M.C.C., the property reverts to U.F.M.C.C. and is being disposed of by the Board of Elders as per that section of the By-Laws and the disposition will be reported to General Conference. (M-Wilson, 2-White; unanimous)

81C10-1 MOVED that we divide the Canadian District into two Districts--Eastern Canada and Western Canada, dividing at Ontario and Manitoba line; and at the May District Conference they will meet all together and then separately to elect District Officers and divide the treasury after they paid bills off. (M-Wilson, 2-White; unanimous)

G1 Office of Institutional Ministry

81G1-1 MOVED that we explore, with MCC-Detroit, the bill from John Wahl for the lawsuit against the Michigan State Prison System. (M-Harvey, 2-White; unanimous)

81G1-2 MOVED that we discuss the restructuring of Office of Institutional Ministry, Innovative Ministries, etc. (M-Wilson, 2-Harvey; unanimous)

81G1-3 MOVED that we go ahead with Prison Ministry handbooks reprint--what we're sure we can sell. (M-Hose, 2-Arehart; unanimous)

81G1-4 MOVED that we accept Reverend Arthur's report (Attachment #5) and set aside time to meet with him at our March meeting. (M-Harvey, 2-White; unanimous)

81G1-5 MOVED to ask Ruth Hildebrand to bring her proposal for a District Office of Institutional Ministry office to the Northwest District first for their input. (M-Hose, 2-Arehart; unanimous)

G3 Board of World Church Extension

81G3-1 MOVED to target trip to Nigeria for Reverends White and Arehart for April, 1981, after Easter. (M-Harvey, 2-Wilson; unanimous)

81G3-2 MOVED to accept report of World Church Extension Executive Secretary. (Attachment #6) (M-Arehart, 2-Smith; unanimous)

G6 Commission on Government Structures and Systems

81G6-1 In response to Reverend Eastman's question, GSS has a $2,000 budget for 1980-81, which they may determine how it is to be spent. (M-Hose, 2-Arehart; unanimous)

G7 Department of Christian Social Action

81G7-1 MOVED to accept the report from Adam DeBaugh. (Attachment #7) (M-Hose, 2-Arehart; unanimous)

G8 Department of Christian Education

81G8-1 MOVED to accept the report from Reverend Wilson. (See Attachment #8)
(M-Hose, 2-White; unanimous)

81G8-2 MOVED that we ask the Director of Race Relations to see to the completion of the Race Relations Packet within one year, as outlined; the Elders will review it again at that time. (M-Harvey, 2-Arehart; unanimous)

G9 Commission on Innovative Ministries

81G9-1 MOVED to postpone any appointments until the future of the Commission is discussed at our next meeting. (M-Harvey, 2-White; unanimous)

81G9-2 MOVED that we ask Reverends George McDermott and Brenda Cisneros-Hunt to suggest possibilities for U.F.M.C.C. recognition of 1981 as the International Year of Disabled Persons. (M-Arehart, 2-White; unanimous)

G10 Ministerial Credentials and Affairs Committee

81G10-1 MOVED the appointment of the District Review Committees for 1981 as follows:

Southwest: Reverends Robert Cunningham, John Barbone, C. Jane Carl
Northwest: Reverends Dusty Pruitt, Sky Anderson, B. J. McDaniels
Mid-Central: Reverends A. Austin Amerine, Jan Johnson, Reid Christensen
South Central: Reverends Roy Birchard, Lisa Berry, Jim Lewey
Southeast: Reverends Larry Uhrig, Marilyn Marr, Dennis Chappell
South Atlantic: Reverends Lee Carlton, Willie White, June Norris
Mid-Atlantic: Reverends Jim Glyer, Delores Berry, A. Frank Murr
Great Lakes: Reverends John Gill, Sandra Taylor, Jay Deacon
Northeast: Reverends Valerie Bouchard, Karen Ziegler, George McDermott
Canada: Reverends Jim Dykes, Brent Hawkes, David Gunton
Australia: Reverends Don Johnson, Karen Linstrom, Harry DeJong
(M-Wilson, 2-Smith; unanimous)

81G10-2 MOVED to refer Reverend Uhrig's request (See Attachment #9) to the MCAC for their recommendation to us for our March meeting.
(M-Smith, 2-Arehart; unanimous)

G13 Commission on the Laity

81G13-1 MOVED to accept the report from Jean Gralley (See Attachment #10).
(M-Harvey, 2-Arehart; unanimous)

81G13-2 MOVED to appoint Jim Heslop and Dick Follett as Members-at-Large of the Commission on the Laity. (M-Arehart, 2-Wilson; unanimous)

G14 Committee on Church Hymnody

81G14-1 MOVED that we appoint Co-chairs Follett and Mitulski to organize music for General Conference; that they propose a 50-song trial hymnal for use at General Conference to the Board of Elders at our March meeting; that they choose four musicians for General Conference: 2 pianists (one of whom will be Joe Miller) and 2 organists; that they work closely with the Worship Director of General Conference, thatthey send out call for musicians, choirs and other instrumentalist in Keeping In Touch.
(M-Arehart, 2-Wilson; unanimous)

81G14-2 MOVED to appoint the following additional people to the Committee: Bob Crocker, Lisa Crawford, LeRoy Dysart, Carol Kyrias and Lyda Carter. (M-Arehart, 2-Wilson; unanimous)

G15 Department of Ecumenical Relations

81G15-1 MOVED that the Board of Elders ask the Department to pursue applying for delegate observer status at the WCC General Assembly in Vancouver, B.C., 1983. (M-Arehart, 2-Wilson; unanimous)

81G15-2 MOVED that we encourage and support (morally and financially) Reverend Jim Glyer's participation in the NCC Conference on Family Life and Human Sexuality. (M-Arehart, 2-Harvey; unanimous)

81G15-3 MOVED to approve sending Reverends Sandy Taylor or Anne Keast to the Presbyterian Conference on the Church and Social Welfare, including the membership fee of $25.00. (M-Smith, 2-Harvey; unanimous)

81G15-4 MOVED to pay transportation, housing and per diem, in the form of $25.00 per day, for Reverend Bruce Hughes to attend JSAC in New York. (M-Smith, 2-Harvey; unanimous)

81G15-5 MOVED that the Board of Elders instruct Adam deBaugh to proceed with the process of affiliation with the National Council of Churches and the World Council of Churches. (M-Arehart, 2-Harvey; unanimous)

81G15-6 MOVED to send Reverend Perry to the UUA Convention in Philadelphia to present them with our 1981 Human Rights Award. (M-Arehart, 2-Smith; unanimous)

81G15-7 MOVED that Adam DeBaugh be appointed to JSAC. (M-Wilson, 2-Arehart; unanimous)

G17 Elders Task Force on Inclusive Language

81G17-1 MOVED that Reverend Hose will inform Reverend Hawkes of the budget for the task force. (M-Wilson, 2-Harvey; unanimous)

81G17-2 MOVED that permission be granted to the Task Force to submit their proposal for By-Law changes late (by April 30, 1981). (M-Wilson, 2-Harvey; unanimous)

81G17-3 MOVED that Reverend Perry send a letter to all Churches encouraging them to give the Task Force feedback. (M-Hose, 2-Arehart; unanimous)

H1 Board of Regents, Samaritan Theological Institute

81H1-1 MOVED to accept the report from theBoard of Regents. (See Attachment#11) (M-Harvey, 2-White; unanimous)

J General Conference

81J79-1 MOVED that we fund and print and distribute the Reports and Directives of General Conference, 1979 before the end of January, 1981. (M-Arehart, 2-White; unanimous)

81J81-1 MOVED that we hire Americom to do a local Church Stewardship Seminar for the Saturday before General Conference at the hotel.
(M-Wilson, 2-Arehart; unanimous)

81J81-2 MOVED that Phil be authorized to set up a restricted account for General Conference. (M-Wilson, 2-Arehart; unanimous)

NOTE: Discussed General Conference budget to be finalized in March.

81J81-3 MOVED that Andy Mills to be in charge of Reverend Perry's security at General Conference. The General Conference budget will pay for Andy's hotel room and food. (M-Wilson, 2-White; unanimous)

81J81-4 MOVED to ask Pepper Shields to continue to refine the General Conference schedule. (M-Hose, 2-Arehart; unanimous)

81J81-5 MOVED to appoint the following as preachers and communion liturgist for General Conference:
Monday: AM-Chuck Larsen; PM-Nancy Wilson
Tuesday: Comm-Bjorn Marcussen; AM-Delores Berry; PM-Charlie Arehart
Wednesday: Comm-Jose Cruz; AM-Brent Hawkes; PM-Jeri Ann Harvey
Thursday: Comm-Harry DeJong (alternate: Karen Ziegler); AM-Jean White
PM-World Church Extension Service
Friday: Comm-Brenda Cisneros-Hunt; AM-John Hose; PM-Freda Smith
Saturday: Comm-Willie White; AM-Ron Anderson; PM-Ken Elder & Jean Gralley
Sunday: AM-Troy D. Perry
(M-Smith, 2-Arehart; unanimous)

81J81-6 MOVED that Mary Lou Kerchner of MCC-San Jose be appointed Co-Worship Director with Reverend Pulling of General Conference X worship.
(M-Smith, 2-Arehart; unanimous)

81J81-7 MOVED to accept Reverend Jeff Pulling's progress report on General Conference Worship. (See Attachment #12) (M-Smith, 2-Arehart; unanimous)

81J81-8 MOVED to accept Jerry Sloan's offer to make banner for General Conference.
(M-Smith, 2-Arehart; unanimous)

81J83-1 MOVED that we consider Boston, Detroit, Toronto and Philadelphia for 1983 General Conference, and ask for specific proposal for our next meeting.
(M-Smith, 2-Harvey; unanimous)

K Ministers Conference

81K81-1 MOVED that we appoint Reverend Jeff Pulling as a consultant from the STI Resource Center in planning Ministers Conferences.
(M-Wilson, 2-Arehart; Yea: Harvey, Hose, White; Abstain: Smith)

81K82-2 MOVED that we ask Reverend Wilson to contact James Nelson and arrange tentative dates for Ministers Conference in 1982.
(M-Arehart, 2-Harvey; unanimous)

S Project Samaria

81S-1 MOVED to accept report from Reverend Wilson (See Attachment #13)
(M-Arehart, 2-White; unanimous)

The Board of Elders voted to thank Reverend Harvey and the Los Angeles Church for use of their offices for Elders meeting.

Closed with prayer by Reverend Harvey.

Attachment No. 1

January, 1981

Report from the Office Administrator

TO: The Board of Elders

I am breaking this report to you into three separate areas, 1. general outlook, 2. current issues and problems, and 3. a recommendation.

1. The overall condition and outlook for the offices is excellent, everyone is working hard to improve, even further, the general communications and working efficiency of the offices. Our recent promotion for In Unity and The Gay Christian is being received and responded to very well. I have not received any information on micro-filming nor any firm bids on a Fellowship "Sponsored" Pension/Retirement plan, as soon as I have this information I will pass it on to you, along with my recommendations. We, the General Offices, recently participated in the Gay and Lesbian Lifestyle Convention "Expo" held the weekend of December 12-14. It was, in my opinion, one of the best promotions of the UFMCC that I have ever seen. Several hundred people picked up our pamphlets, leaflets and a "special edition" of our Southern California Churches Directory.

2. The most important issue I want to bring to your attention is the Reports and Directives of General Conference IX. I cannot overstress the need to allocate funds for the printing and distribution of these reports. We are about to enter the first phase of printing for the next General Conference and have still not distributed the reports of the last conference. The approximate cost of this project, including labor but NOT postage, is right around the $1,000 mark. This is for paper, ink, plates, and time involved in printing and putting them together. I would like to point out that if we do not act on this right away it will become a real problem in doing it, because of other printing needs and the first phase of printing for the next general conference.

3. By now you have all received the letter I recently sent to all our congregations, in reference to our "Accounts Receivable." I am very happy to report to you that several churches have paid their accounts in full and many others have asked for a payment plan or a verification of their balance. My overall view is that many of churches were unaware of their indebtedness. There is however, one group which I must discuss with you, that is the District of New Zealand. When Rev. Harris was in New Zealand he ordered supplies and publications totaling $771.68. I have, since his departure, been in contact with Rev. Hein and have been informed that the District does not have the funds to pay this account. I therefore recommend that the Elders forgive this debt so that it may be removed from the books.

I would like to inform you all that I have been furnished credit cards for every one of you to use for phone calls. This will be easier for you and less expensive than third party billing. Although the cards you receive today expire January 1981, I will send your new card out as soon as I receive them from the phone company.

One last thing I would like to make you aware of is the fact that we just changed our checking accounts to the new interest bearing type accounts. Although we will not receive any great amount from them it is better to let them make a little money for us.

Respectfully,

s/s Phil

Philip Gallnitz
Administrator

Attachment
Recommendations

REORGANIZATION OF THE ACCOUNTING OFFICE/SYSTEM

Amended

I would like to start this off by saying that the following recommendations have been thoroughly examined, beat on and prayed over. I therefore make them based on sound judgement and good money management practices:

1. That we set up restricted funding on the following (not just on paper but actually restricted):

    a. World Church Extension (we are still in debt to this account $14,000).
    b. Our Insurance account.
    c. Any and all monies we receive for the TV ministry.
    d. General Conference restricted account.

2. That we no longer withdraw funds from one account to pay another (with the exception of the transfer of staff insurance monies on a monthly basis) without the prior approval of the Board of Elders.

3. That the accounting office continue to issue to the Elders, on a monthly basis, a cash flow statement, along with the amount of cash we have taken in and a dollar figure of our current accounts receivable situation.

4. That we continue to send out monthly statements to all our churches, even when they have a zero balance.

5. That the Elders seriously consider changing the current budget year to match our fiscal year, which runs from *April 1 - March 31*. This could easily be accomplished at the next Elders meeting in March when you are scheduled to review the budget. Along with this I feel we need to explore more ways for better and more complete disclosure of budget items and more advanced preparation of the budget with input from all Elders, the general offices, all committees, commissions and task forces. The Elders need more than one week to look over, ask questions and approve any budget.

6. That the Elders approve switching to a bi-weekly payroll for the general offices. This in itself would save us $600.00 annually. If this proposal is approved it would become effective in April of 1981. This would allow the staff time to adjust and prepare themselves for being paid every two weeks instead of every week.

7. That the Elders approve the limiting of credit to congregations. We, Rev. Perry, Rev. Wilson, and myself, have currently based this on $100.00 of indebtedness or any unpaid invoice over 60 days old.

8. If OIM is to continue to be a part of this fellowship I feel that we must set up some kind of a budget for them. Presently what they spend for regular postage, bulk rate postage, printing, copy work, phone, etc. gets charged to the General Administration Budget. We have no real clear picture of what it is costing us to run this department. (Elders' Note: Phil has been requested to keep a cost analysis of OIM expenses).

Thank you for your consideration of these recommendations.

s/s Phil

Phil

Attachment No. 2

November 19, 1980

UFMCC Board of Elders
5300 Santa Monica Blvd.
Los Angeles, CA 90029

To Whom It May Concern:

Clarification is needed on the interpretation of our By-Laws, Article III, Section B, Item 2, "Holy Communion." Specifically, the interpretation of lines 33 and 34 (page 4) are needed.

There has been some discussion raised by an Exhorter as to our specific meaning of an 'open' communion. It is my understanding a 'closed' communion is restricted to members of that particular church or denomination. An 'open' communion would cross membership barriers.

My interpretation of our By-Law section would be *anyone* who has accepted Jesus Christ as a personal savior – whether a member of that church, UFMCC or any church, would be invited to the table. The words "believe," "confess" and "repent" indicate to me some kind of commitment.

It is not my place to refuse communion to anyone but I think our written or oral invitation to the table needs to be in accordance with our statement of faith as recorded in our By-Laws. They *know* then where we stand and make their own decision.

The more liberal interpretation that those that "*seek* Jesus Christ are welcomed" (indicating no commitment has been made) I believe, is contrary to our doctrine.

Clarification, please. Thank you.

Faithfully yours,

s/s Reid

Reid L. Christensen

Pastor

Attachment No. 3

Reverend Judy K. Davenport
District Coordinator
Southeast District, U.F.M.C.C.
1127 SW Second Court
Fort Lauderdale, FL 33312

RE: Guidelines for membership of Study Groups

Dear Reverend Davenport:

U.F.M.C.C. By-laws, Article VI A, lines 21-23 state: ". . . The District Coordinator will then be in contact with the District Board of Home Missions which must concur with him/her in order to authorize a study group."

It is the interpretation of the Board of Elders that the membership of a study group is that group of people recognized by the District Coordinator and the District Board of Home Missions. If any individual is not so recognized then that individual is not a member of the study group.

It is further recommended that the District Board of Home Missions use the same criteria for determining membership as that outlined in Article VII A, lines 11-20, substituting the Board of Home Missions as the authorizing body -- to with: ". . . Any member who does not have registered attendance, identified financial support, definite service contribution, and expressed interest and loyalty . . . may be placed on an inactive member list . . . After notification, if the member has not expressed further interest or loyalty for a period of two months immediately following the (District Board of Home Missions) shall have the authority, at their discretion, to drop any such member from the local Church body."

We hope this will be of benefit to you in this situation.

Yours in Christ,

FOR THE BOARD OF ELDERS

s/s Rev. Freda Smith

Reverend Elder Freda Smith
Vice-Moderator

FS/fkz

Attachment No. 4

December 31, 1980

To: Board of Elders
From: Peter T. Taylor
Director, La Mirada House
Subject: La Mirada House Operation
November 1, 1980 - December 31, 1980

SCOPE: La Mirada House was rented on a month-to-month basis from Ms. Lynn James at a monthly rate of $675. Tenancy began November 1, 1980. The intention was to provide shelter, food and some program to aid acculturation of Cuban refugees who had:

1) Left sponsor's homes as the result of problems, both refugee caused and sponsor caused.
2) Left the homes of family members, to whom they had been sponsored; and, when it was subsequently found they were gay, were ejected.

EXPERIENCE - POSITIVE

1) During two-months operation we have provided services for 46 refugees.
2) Of that 46 - 10 have been sponsored out to the homes of new sponsors.
3) English classes have been provided on Tuesdays and Thursdays by Ruben Martinez.
4) The continuing support and help of Aldo Benjaman of GLCSC and Rev. Jose Mojica has provided additional aid towards acculturation.

EXPERIENCE - NEGATIVE

1) Violence, in-fighting, no respect for property of others, police-involved crime and arrests. All have occurred with striking regularity. Despite a rule forbidding a return to the house by a refugee once arrested - all of the above continues unabated.
2) Of the 10 cited above as having been responsored, three who were placed together in one sponsor's house have returned. My own assessment of the reason for the return - problems were valid on both the sponsor's part and the refugees'.
3) Damage to Ms. James' house has been extensive.
4) Several house residents have been arrested on charges ranging from petty theft (shoplifting), to 3 who were arrested, together with 3 non-residents, on a charge of assault with a deadly weapon and attempted murder in an incident November 15, 1980 relating to injury to a cab driver.

ASSESSMENT: Many residents I consider to be non-sponsorable. Some boast of a long history of imprisonment in Cuba (one under sentence for a term of 30 years). Others have admitted to having been in mental institutions (one has attempted suicide by slashing his wrists 3 times since leaving the camp, twice while at La Mirada House and once in the home of a previous sponsor). Still others say they do not want to be re-sponsored; complaining of having been with several sponsors, all of whom abused them in one fashion or other.

Summary of Expenses
(See Attachment)

Rent	2 months at $675.00		$1350.00
Salaries:			
	Director	$900.00	
	Manager	$900.00	1800.00
Food			1410.79
Replacement Refrigerator			100.00
Other Expenses			386.31
Total:			$5047.10

RECOMMENDATION:

Attachment No. 5

January 5, 1981

REPORT TO THE BOARD OF ELDERS FOR THE LAST QUARTER OF 1980, FROM OIM

STATISTICS: Since the report was compiled on December 30, the report only covers through the 29th of December.

Institutions currently served: 129
Countries currently served (active prisoners):

Australia
Canada
England
Finland
United States of America
West Germany

Bulk mailings: 1475 Cellmates (January issue only)
1475 Christmas cards
1757 Prisoners Yellow Pages
Additional Prisoners Yellow Pages sent free of charge to various prisoners and prison organizations: 77
Prisoners Yellow Pages sold: 16 at $81.90

Correspondence courses started:
WHAT IS MCC TODAY?: 39
WHY AM I AFRAID TO LOVE?: 91

Total prisoners on our mailing list currently: 1405
Chaplains: 4
Area Representatives: 36
Course graders: 5

Mail:
Letters received: 1829
Letters mailed: 676
Cost: $156.20
Bulk Mail Cost: $163.26

From reports of area representatives and chaplains: September - November:
Missing reports: 29
Letters received: 659
Letters mailed: 993
Worship services in prisons: 21
Visits to prisoners: 24
Visits gathered from foreign ministers' reports (July - September): 10

ACCOUNT OF TIME SPENT IN INSTITUTIONAL MINISTRY:

As you know, I was relieved of responsibilities for OIM with the Cuban Relief Project until my vacation in November. Upon returning from vacation on November 17, the interim director, John Donnelly had resigned, and I found correspondence dating back to August unanswered. Since that time there have been 26½ working days, of which I have spent 19 days on OIM work, the balance on district work. I have caught up the correspondence to the present, and all Prisoners Yellow Pages requests to date. I have put out the first issue of CELLMATE since July, and sent Christmas cards to all prisoners on our mailing list.

In addition, I have spent one entire day printing materials used for the OIM, including correspondence courses, brochures, application forms, etc.

Since I have been without an assistant since my return to the office, and since I am technically only a half-time employee

1) Close La Mirada House as soon as possible, sponsoring out those few who are sponsorable. Pursue further relocating the 4-5 who are not sponsorable (vis. Re-entry into camp or Puerto Rico facility).
2) Put Ms. James' house back in good order. I suggest doing this insofar as is possible with volunteer labor. I estimate material costs of up to $1,000.

Respectfully submitted,

s/s Peter T. Taylor, Director, La Mirada House

Attachments:
House Rules
Financial Statement

Attachment No. 6

WORLD CHURCH EXTENSION REPORT
ELDERS MEETING JANUARY 1981

Europe

DENMARK. Since the visit of the group from Copenhagen in October to the London Church, I have heard nothing from Rev. Bjorn Marcusson. Bjorn was supposed to have given me all his forms for licensing whilst here, however, he forgot to bring them and was supposed to send them to me on his return to Denmark. I have not heard a word, he has not answered letters and has not responded to messages left for him by telephone. Two members of the group are due to arrive here on the 10th January for a week so I hope to know more by then. Mia Anderson is still anxious to come to the States to attend S.T.I. for six months.

SWEDEN. I am due to go to Sweden in January/February. Stockholm Free Radio has talked about UFMCC for four weeks on their 'chat shows' with quite good response. Ingemaar Gagerlind, the man who did the recording for the radio, has just spent a month in Sydney, Australia, attending MCC whilst there, trying to get a different slant on various MCC Churches.

ITALY. I have been invited to attend a conference at the end of April in Turin to speak about UFMCC which I have accepted.

FRANCE. I have managed to contact a group of Christians in Paris, nothing to do with Pastor Douce, who are interested in knowing more about us. Two members of the group are due to arrive here on February 7th to attend services and to get to know us.

GERMANY. This last week I have received telephone calls from a German woman who is very anxious to start a feasibility study group in Frankfurt. She has attended several MCC whilst on holidays at various times in America and feels that God is leading her to do something in Germany. She will visit England on my return from the States.

GREAT BRITAIN. Things move slowly, we get plenty of enquiries, but, have no-one willing to actually start groups. Birmingham now has their own building, which seems to be prompting growth. I had expected Thames Valley to apply for Mission Status, but, owing to Jose von Buhler moving home, the necessary papers have not been completed.

NEW ZEALAND. Rev. Hein seems to be coping well with the Auckland group. They are excited about Troy's visit and think that it will be a time of healing and growth for them.

INDONESIA. Agus Sardjana, the contact we have there is at present spending three months in Sydney, Australia. Agus is anxious to start a feasibility study group in his University on his return to Indonesia. I am hoping that Troy will get a chance to meet him during his time there.

NIGERIA. Letters from Maduka and Felix Lekee state that things are continuing much the same. There are two men from the Auckland, New Zealand congregation who are anxious to go to Nigeria. One of them has spent many years there as a Missionary, speaks two dialects fluently. They do not financial aid, but, would like endorsement from UFMCC to help in any way that they can to promote growth of UFMCC. I have collected all their references and enclose their initial letter to me. See attachment.

HISPANIC MINISTERIES. Rev. Jose Mojica has sent his latest report in on his work, to the Elders.

I really feel that we have to have a 'proper' office in Europe. It is difficult using only a Post Box number and having to receive each person in my own home who passes through London and wishes to know more about us. I realise the cash flow problems, but I feel the money that we do receive is not consistent and therefore it becomes difficult to rent premises as an office, what would we do for rent when the money that is supposed to come monthly only comes quarterly, or not at all?

It's difficult to grow when resources are not readily available. I feel there is a great deal of potential in Europe, but we are hindered by lack of adequate help.

s/s Jean A. White

Jean A. White
Church Extension Officer

of OIM, I have not been able to forge ahead with several possibilities open to this office, and have had to rely heavily on what limited volunteer help I could find to do filing, collating, stuffing and sealing envelopes, etc.

We have several opportunities open to us in this office, all of which will require extra staff and funding, which I realize is always a problem with our limited budget. However, for your information and consideration, below is a partial list of potential possibilities:

I am a member of JSAC, a part of the National Council of Churches, and am continually asked to participate in several of their projects which have an impact on all members of the National Council. As with the project which I did assist them, the suggestions for prison ministry, our input is much sought after, and helpful to the image of the Fellowship nationally, and world-wide. (For instance we have had requested PRISON MINISTRY HANDBOOKS by the entire Canadian chaplains' association, but we cannot fill that request, since we have no HANDBOOKS, and do not know when we will have the money to print them again.)

Our potential with having a military chaplain is very good, but I have no time, nor funds, available to be able to pursue that possibility, which will require travel and a lot of paperwork.

Our lawsuit with the Federal Bureau of Prisons is slated for June 22, 1981. However, they are willing to settle out of court if we can prove in a test situation that our chaplaincy to prisoners in a selected minimum security federal prison is productive. However, I have no financial incentive to persuade any of our ministers to spend the time required to develop that ministry, and it is very difficult to find qualified ministers with enough available free time to be able to develop a proper chaplaincy in the prisons. Once we can prove our value, I have been requested by the organization which selects the federal prison chaplains to be a member of their Board of Directors which selects those chaplains who will be paid by the prison system to minister in the prisons. But, of course that will require time and travel funding to be able to actively participate in such a responsibility.

There is a possibility of the State of California renewing the Legislative Commission on Prisons, and since I was a previous member, I could once again participate, however, again requiring my absence from the office with no one to cover the work building up here.

Several districts and individual churches could be much more active in institutional ministry, but need some personal encouragement, which, of course, requires travel and participation, which, of course, requires money.

There are several situations which good legal action could remedy, such as the refusal of some prisons around the country refusing to allow their prisoners to receive PRISONERS YELLOW PAGES. But, unfortunately, legal expertise is expensive.

Several foundations and government agencies have great sums of money available in grant form to works such as ours. However, it does require the submission of proper grant requests, and a lot of paperwork follow-up on reporting, which I do not have the time nor expertise to develop.

I am a member of the Board of Directors of Prisoner Visitation and Support, the only national group which has carte blanche permission from the Federal Bureau of Prisons to send visitors to visit any federal prisoner at any time. As a member of the board, I would have a voice in appointing those visitors. However, the meetings are in Philadelphia, which requires travel, money, and backup support in this office.

In addition, I have been asked to participate in several local, state, national and international groups, which I have had to decline because of lack of funds, support help, and time.

As I said before, I recognize the limited funding we have available, and am not specifically requesting additional funding for any of these projects. However, I thought you would like to know what possibilities we have open to us whenever we do have additional funding available.

The only thing I really do need at this time is some assistance in this office. The month of January will find me absent from the office a good bit on district business, and of course, the work here will go unattended in my absence without some additional help.

Respectfully submitted,

s/s Bob

Rev. Bob Arthur
Director

Attachment No. 7

22 December 1980

TO: The UFMCC Board of Elders

FROM: R. Adam DeBaugh, Social Action Director, Washington Field Office

RE: Quarterly Report for January 1981 for the Washington Field Office and the Department of Christian Social Action

The end of the year has been busy and we have gotten a lot accomplished in the Washington Office. Since September we have published three issues of A NEW DAY, including a special large issue devoted to an article about the Bob Bauman case. You have all received copies of the Bauman article, though we have only heard from one of you concerning it.

The feedback from the Bauman article has been very good and I would like to share some of it with you. The Rev. Jim Dykes in San Francisco wrote, "I would like to congratulate you on the article, "I Do Not Consider Myself A Homosexual." It is one of the best pieces of reporting that I have ever read. You attacked important issues without prejudice and without allowing our many feelings as gay and lesbian persons to influence your writing. I cannot express to you how impressed I was with the article."

The editor of MCC-Illiamo's newsletter referred to the issue, saying "a copy is on the bulletin board and well worth reading." The Rev. Randall Cypherd of The Valley writes, "Just read your article on Bob Bauman. Excellent. Insightful. Much food for thought and re-thought. Especially important are your well-thought-out comments on the New Right: I believe we must monitor and watch their every move. I am in total agreement with your analysis that they espouse totalitarianism rather than conservatism. Keep up the good work!"

The Rev. Elder Nancy Wilson (the only Elder we heard from) said, "the Bob Bauman articles in A NEW DAY were superb. It's the best thing I've seen you do yet. I hope it gets wide distribution. It really tied a lot together. You are to be congratulated." The Rev. Gil Lincoln in Nashville wrote, "Congratulations on and thanks for the last issue of A NEW DAY! Your article on the matter of Rep. Bauman was as fine a piece of writing as I've found in MCC, and as well thought out as anything the Fellowship has published which I have seen. I'm very, very much impressed! And I thank you." Gil went on to request additional copies for distribution to his congregation, then added "one last note: I admire your sensibilities and sensitivities (col. 1, p. 8) and I'm sure they become a Christian. My own disposition, you might have guessed, is "to blast them out of the water" when their hypocrisy brings injury and pain to others in our community. I don't have a very direct warrant in Scripture for that, to be sure (and even less excuse in the elevation of my own life, for that matter). But I do remember the Living One saying some sharply direct things to and about hypocrites in that day and I consider the ethical risk we'd incur following that example to be less and more remote than the risk to human lives and human society we take every time we keep our peace about the oppressor just because s/he is homosexual. I could not agree with you more about the difference between being 'homosexual' and being Gay; but experience tells me that distinction is lost upon my neighbors."

Rod Reinhart from Detroit wrote, "Your article on Bauman was absolutely excellent. I've tried to read whatever came out on it and you have the most incisive and significant words. I especially appreciated your struggle with our cover-ups of gay-hating homosexuals. It is important that we seek to deal effectively with those particular types of persons who live the life secretly and destroy those who live it openly. You would do well to speak of Paul's advice to the churches when he told how ti discipline a wayward brother. He said that the Church must deal with them, not the civil authorities. First the elders, then those all involved, then the whole church. If they will not listen to the church, then call in the cops. This, indeed, is the unique position given to you and the Fellowship. You can be the voice of the Church privately and publicly calling on people like Bauman to repentence."

That is just a small selection to show you the range and depth of the comments we have received.

Our financial situation has been odd. September continued our super summer slump with income of a mere $211.95. We ended the 1979-1980 fiscal year with income outside of the UFMCC General Fund of $7,183.75.

We began the new fiscal year with income in October of $1,753.31. This was especially large due to income from my September/October tour of the midwest (see later in report) and the large income from the benefit dinner held at the end of October. November income was down to $523.72, and December income is at this writing at $428.07, (for first quarter, we had income of $2,705.10).

We have added a new item to our inventory of materials for sale, the pink triangle pin, and I am enclosing a flyer we had printed concerning it.

One of the reasons for the high income in October was the benefit dinner we held at a local Gay restaurant on Capitol Hill, Dot's Spot. The dinner, on October 27, grossed $726.75 and cost us $462, netting us $264.75. It was also a fun evening!

The other major reason for the high income in October was the fact that from September 25 until October 7, I was on tour of the Midcentral District, visiting nine UFMCC congregations in 13 days. I spoke at St. Louis, Columbia (MO), Illiamo, Quad Cities, Waterloo, Des Moines, Sioux Falls, Minneapolis and St. Paul. I returned from the trip with $286.50 from sales and $182.25 in contributions.

We want to thank the new Fellowship Accountant for the superb service we are finally receiving.

Lastly, the office's administrative assistant, Joseph Carlton Kerger, has been hard at work reorganizing the file system to conform to the LA system, re-typing addressograph plates, keeping the press list up to date, and generally making the office even more efficient and effective.

Things are going well and we look forward to 1981 as a year of tremendous growth and challenge.

I would like to point out that these are UNAUDITED figures, but as accurate as we can come up with. I would also like to mention that although the Good Samaritan Project has affected our overall indebtedness, it has NOT affected our current cash flow problem. With the $10,000.00 loan, borrowed specifically for the project, and the actual cash, both from pledges and the tickets sold, we have in fact shown a cash surplus. However, we had to use the money generated from the project for current expenses, not being able to put them in a separate account for just the Good Samaritan Project.

Sincerely,

/s/ Phil

Philip Gallnitz
Office Manager

Attachment No. 7B

22 December 1980

TO: The UFMCC Board of Elders

FROM: R. Adam DeBaugh, Co-director, Department of Ecumenical Relations

RE: Quarterly Report of the Department of Ecumenical Relations for January 1981

This has been a slow quarter again, but it has given me a chance to catch up on a number of things – most notably correspondence! Joseph Kerger and I attended the Chapel service at Wesley Theological Seminary (United Methodist) on September 23, when the Rev. Larry Uhrig preached. MCC has a number of students at Wesley and Larry's preaching there was a major event for our presence and witness at Wesley. It was especially important for me since the Dean of the seminary, Philip Wogaman, is a former close personal friend and our friendship was ended (by him) when I came to work for the UFMCC and came out. Subsequently we sparred on a few occasions over the issue of Gay people at Wesley and other concerns. Phil was at the Chapel service and we had a chance to speak afterwards – very warmly, as it turned out. This small vignette serves to show that ecumenical relations is often one-to-one work between individuals and that slow, patient and steady pressure can often change people's attitudes. (Larry, by the way, was brilliant!).

During my Mid-west tour (about which more is written in the Washington Field Office report) I had a chance to spend an evening with Leo Treadway, co-chair of Lutherans Concerned. We continue to have good relations with this group and are in steady communication with a number of their officers.

On October 29, Joseph and I went to Mt. Ranier, Maryland to do a workshop on the UFMCC and our ministries to the staff of New Ways Ministry, headed by Fr. Bob Nugent and Sr. Jeannine Grammick. On December 5, Brian McNaught was in town for a speech and came over to the office for a good talk about his work in the Roman Catholic Church and our work in the Fellowship. On December 10 I participated in a strategy meeting called by Interchange to discuss the growth and strength of the New Right.

Lastly, the calendar for this quarter shows a lot of religious parties in the Methodist Building right about now for Christmas. We have tried to show the flag at all of them! Oddly enough, the American Baptist Office party last Thursday featured a rum punch (very Episcopalian!) and the Episcopal Washington Office party today had a non-alcoholic fruit punch (very Baptist). That is carrying ecumenical relations a bit too far!

Joseph Kerger is proceeding with work on the book, Persons of Sacred Worth' What the Churches Say About Homosexuality. We will begin setting aside specific times for Joseph to be working on this book after the first of the year in order to get it published in 1981.

I have some progress to report on both the National and World Councils of Churches, as well as some specific proposals I need from the Board of Elders.

NATIONAL COUNCIL OF CHURCHES. We have finally gotten appropriate material from the National Council concerning our joining them. I am sending copies of all the things I have to Nancy Wilson, so she will have them available to you, but I will just summarize and quote some of the important information here.

According to the Preamble of the Constitution of the National Council, "The National Council of the Churches of Christ in the United States of America is a cooperative agency of Christian communions seeking to sulfill the unity and mission to which God calls them. The member communions, responding to the gospel revealed in the Scriptures, confess Jesus, the incarnate Son of God, as Savior and Lord. Relying on the transforming power of the Holy Spirit, the Council works to bring churches into a life-giving fellowship and into common witness, study and action to the glory of God and in service to all creation."

In order to become a member (constituent communion, in the parlance of the NCC), a fellowship or denomination must be able to accept the Preamble as indiciative of its ministry. The language in the Preamble, it seems to me, should fit in with even the most conservative Christians among us. The Constitution goes on to assert that the first purpose of the Council is "to manifest more fully the oneness of the Church of Christ according to the Scriptures and to further the efforts of the member churches in proclaiming the Gospel of Jesus Christ to the end that all persons may believe in Him."

According to the By-laws of the National Council, a denomination is eligible for membership if it fulfills certain criteria. To quote, at length, from the By-laws, Part I, Constituent Membership, Paragraph 1, Identification of a Communion: "A church body may be identified as a Christian communion for consideration of election to constituent membership in the Council or for recognition as a communion eligible to membership in the Council upon satisfaction of the following criteria:

"a. It shall have a basis of association on which the communion exists as a Christian body. Such basis of association may be a constitution or may be in the form of a creed, statement of faith, covenant, or other form of confession.

"b. It shall have identity as an autonomous and stable church body with corporate existence within the United States.

"c. It shall have demonstrated a spirit of cooperation with, and respect for, the convictions of other communions.

"d. It shall have a definite form of church government including a responsible central body and a general agency or agencies for the furtherance of its work and for the training of its ordained ministry.

"e. It should have a communicant membership of at least 20,000 persons and at least 50 local churches, unless special circumstances warrant exceptions."

The Fellowship fills all of these criteria with the possible exception of the 20,000 membership, but I am not sure what the official and accurate membership totals are now.

If a denomination meets those above criteria, then it applies for membership to the Constituent Membership Committee, which investigates and makes its recommendations to the Governing Board of the Council. According to the Constitution, Article III, Section 2 – Method of Election, "Eligible communions may become members of the Council upon their request and upon approval by a two-thirds vote of the member communions present and voting at a meeting of the Governing Board, the delegations of communions voting separately; and a two-thirds vote of the representatives present and voting."

I interviewed the new chair of the Constituent Membership Committee, Dr. Arleon Kelly, in New York. He was familiar with the UFMCC and our special ministries, but he said he thought "application to join should be made." He said that the Constituent Membership Committee would help us in any way possible. I indicated that it was not the desire of the Universal Fellowship to start a major battle in the NCC, nor did we want to make our application to join the Council the next arena in the Gay rights battle, or have the battle fought in the press. He was appreciative of our desire not to engage in a major struggle over membership and said that the committee "would test the waters in the Council and guide you through the membership process, running interference for you. If there is any indication that it would be embarrassing and a major fight we could advise you of this and you might want to withdraw the application."

I should also point out that the past chair of the Membership Committee is James Hamilton, Associate General Secretary of the NCC and for many years the Director of the NCC Washington Office. Jim and I have worked together very closely over the past nine years on a number of issues and have much in common. I am confident that Jim Hamilton would be a very strong adherent on our part in the Committee. Dr. Kelly was very encouraging as well.

So the problem would be the Governing Board. Currently the Governing Board is made up of 262 members (there are 32 constituent communions in the NCC). Each member communion has at least six members on the Governing Board, with additional members set according to a complicated procedure that adds members to the Board with reference to communicant members of the denomination.

The Governing Board meets next May 12-15, 1981, in Philadelphia, and November 5-8, 1981, in Cleveland. I would recommend that if we are to apply for membership this year, we start the process this spring, with hopes of getting a vote at the November Governing Board meeting in Cleveland.

The General Conference has already authorized the Board of Elders to proceed with membership in the NCC. I believe 1981 would be an excellent year to begin negotiations. We can always withdraw our application, without prejudice, if it appears as if there is going to be a major battle over our joining, and if that is the will of the Board of Elders. I understand that it was the consensus of the Elders that they did not want to waste time applying if there was doubt as to the outcome, a position with which I agree since we don't need to waste time in unnecessary battles. But I do think that the time is right for us to explore membership in the NCC now and I believe we have safeguards from NCC staff people to help us avoid a protracted, costly and counter-productive experience. Finally, membership in the National Council of Churches would enhance our standing with other religious denominations, would improve chances of our local congregations who seek to join local and regional councils of churches, would improve our application for eventual membership in the World Council of Churches, and would make substantially more powerful our witness to the rest of the Christian world.

The Board will remember that we are already participating in a number of other inter-religious organizations which are directly related to the National Council of Churches, including the Rev. Jim Glyer's excellent representation of the Universal Fellowship to the NCC's Family Ministries and Human Sexuality Commission; the Commission on Women in Ministry (COWIM) with Rev. Elder Wilson, Rev. Karen Zeigler and others representing the UFMCC; and the Joint Strategy and Action Committee (J-SAC), which is not an actual part of the NCC but works very closely with constituent members of the Council.

We are yet unclear about our representation on J SAC, it has been the Rev. Roy Birchard and the Rev. James

Attachment No. 8

December 15, 1980

TO: Elders

FROM: Reverend Elder Nancy Wilson

RE: Christian Education

The Deacons Packet is being typeset -- should be ready sometime in January or early February.

We are also producing the first installment of the Race Relations Packet.

Michael England and I are working on Sexuality and Ethics Curriculum – January 15 is the deadline for submissions. The curriculum on "The Book of Acts" is also being typeset.

Pepper Shields has been doing some work for me, especially in pursuing and cultivating Fellowship contacts in Christian Education, in assembling a curriculum library, and setting up a Christian Education Department file Library-of-Congress style.

Presuming we have a staff person for this position in a year or so (!), I would like to ask the Board of Elders to consider sponsoring in 1982 (a non-General Conference year) a symposium on Christian Education.

Thanks!

Sandmire in the past, but we recommend that the Board of Elders approve the appointment of R. Adam DeBaugh to be the UFMCC's representative to J–SAC.

WORLD COUNCIL OF CHURCHES. We need to move now to apply for Delegated Observer status for the 1983 Assembly of the WCC. Robert C. Hasek, Moderator of the Synod of the Piedmont, United Presbyterian Church, works as the UPC's contact with the World Council in addition to his administrative duties in the Piedmont Synod (Delaware, the Carolinas, Maryland, Virginia and D.C.) He has been very helpful to the Universal Fellowship in negotiating our involvement with the World Council. Bob was in Africa and Switzerland earlier this fall and continued to represent our interests in Geneva.

As a result of Bob's efforts, Robert Lodwick will be meeting with me in June, 1981, when he is in the States. Lodwick is the staff person at the World Council of Churches offices in Geneva for the United Presbyterian Church, the United Church of Christ and the Presbyterian Church in the United States. Bob Lodwick has also been very supportive of our joining the World Council and he has sent some good information our way through Bob Hasek.

It is the consensus of our friends that we apply for Delegated Observer status at the Sixth Assembly of the World Council of Churches in 1983. Delegated Observer status is for non-member churches and the invitation to have this status is at the invitation of the Central Committee of the WCC after our application. Delegated Observers have the right to speak at the Assembly but they have no vote.

I request that the Board of Elders authorize the Department of Ecumenical Relations to apply for Delegated Observer status for the UFMCC to the World Council of Churches.

Secondly, the WCC Sixth Assembly will be held in Vancouver, British Columbia, from July 24 to August 10, 1983. In order not to conflict with the WCC Assembly, I request that the Elders' schedule to 1983 UFMCC General Conference so as to not conflict with the WCC Assembly.

That about brings you up to date for the Department of Ecumenical Relations. Thanks for your prayers and support.

Attachment No. 9

August 19, 1980

The Board of Elders
UFMCC
5300 Santa Monica Blvd. Suite 304
Los Angeles, California 90029

Greeting in the name of our Lord Jesus Christ,

I am writing to you at this time to share some of my more recent thoughts with regard to the question posed to us at General Conference in Los Angeles:

Should the Sub-Committee on Concerns be separated from MCAC and removed from the credentialing process?

I have thought about this a great deal and my initial response was to say no. After recent rethinking and some discussion with Brent Hawkes I would like to suggest the following for your thought and consideration:

The overwhelming input I continue to receive from members of the Fellowship clergy is that they cannot confide in a person who will untimately make a decision on their license or ordination. I receive this comment from all directions and from persons who I have great respect for, therefore we must hear it. I have felt inhibited in my pastoral care with individuals by the reality of their lack of trust and the fear that if they tell me the truth it will eventually be used against them. This does not mean that people have not confided in me nor withheld the truth.

Until recently I have not been able to envision how we might create a pastoral caring ministry, yet now I have some thoughts I would like to share.

I believe that it would serve our ministry well if we created a Committee or Commission on Pastoral Care. This could look like this:

> The chair of the committee or commission would sit on MCAC as an exofficio member to advise the committee and to advocate pastoral care issues when constructing and implementing structure.
>
> The chair would nominate to the Board of Elders persons from throughout the Fellowship to serve on this committee/commission. These positions would be filled by both clergy and laity who demonstrate pastoral care and counseling skills.

I envision this structure to be engaged in some of the following kinds of tasks:

1. Provide to the Fellowship a continuing flow of information on resource material for pastoral care of the clergy i.e. books, seminars, continuing education programs, etc.
2. Sponsor clergy retreats and workshops at regional and district levels to address issues of pastoral concern such as depression, relationships with spouses, self-esteem, authority, etc.

The future direction of this committee/commission would be to become an institute which would operate a Fellowship conference and retreat center and engage in full time pastoral care for clergy and their spouses. The model for this would be somewhat like the Institute for Pastoral Care which grew out of the Methodist Church in Washington.

I think that this is an inevitable direction for this Fellowship to move in. I also think that perhaps I am called and uniquely equipped to do such ministry. I feel very strongly that there is a need for this kind of ministry and that we have only begun to address that need. I do not apologize for the work that we have done in the past two years, but I do feel that we are inhibited from going further due to the present structure. While I would accept such responsibility I also feel a calling to remain as part of the MCAC for it is particularly at that point that the need for Pastoral Care is important. Perhaps I want to do everything.

I would urge you to study this concept with the realization that its implementation must have funding if it is to function. The chair of this committee/commission or head of this Institute could one day be a job for a full time Elder.

I would appreciate your prayerful consideration of these thoughts and your feedback on them. I do feel that we must make some decisions soon on this matter so as to approach the 1981 General Conference with visible new ways to care for our clergy. I believe they are asking for leadership in this area.

My prayers and thoughts are with you all.

Faithfully,

s/s Larry J. Uhrig

(The Rev.) Larry J. Uhrig

cc. The Rev. Jim Dykes, Chair, MCAC

Attachment No. 10

TO: Elders, January Meeting

FROM: Jean Gralley, chair, Commission on the Laity

RE: Status COL

December 26, 1980

Dear friends,

The joy and hope of this season to all of you!

This is my final report of 1980, containing good news about developments inthe Commission on the Laity.

I'm very glad to report that COL member George Kennedy of the South Central District has stepped forward to coordinate our Deacon Project. George is a deacon himself and instrumental in developing an excellent two-year training program in Dallas. As coordinator, he will help pool, develop and distribute training program ideas around the Fellowship. We have hopes that the Deacon Project will help fill a void and make this important form of lay ministry more meaningful in many, many congregations. George is also the third member of our Commission to take on a responsibility that benefits the Fellowship, directly.

We have a new member in the Southeast, JoNee Shelton (I'll forward her home address as soon as I receive it) who replaces Dick Follet as Lay Representative. Although Dick is leaving his district, I've asked him to remain with the Commission as a Member-at-large and he has agreed. I have also asked Jim Heslop, former rep of Great Britain, to stay on as a Member-at-large. Jim has moved to New Zealand and may do us a great service by agreeing to remain active in that area. I ask for your confirmation of their status as Members-at-large as the contribution of these two men has been exceptional and in the many concerns we have apart from district representation, they could continue to serve. I hope to receive your approval for their status soon.

I'm also asking Phil Gallnitz to consider printing district lay representatives in the Fellowship Directory. These folks are the real arms and legs of our work and need to be more accessible to their districts' congregations.

On the lighter side, I'm submitting a cartoon series to IN UNITY encapsulating laity issues, called "Lay-Ups." Cartoons seem to be much more my style, making points in a way much less tedious than composing (and reading!) long essays on the same subjects. U.S. Catholic Magazine has also expressed interest in the series: alleluia!

This being the last report of the year, I've enclosed a record of 1980 communication costs for the Commission on the Laity (next page). Occasional discrepancies between postage and repro figures within a month have to do with xeroxing late one month and mailing the next or, even more rarely, making a friend at a xerox machine. Making a friend at the Post Office has been a lot harder.

May God's spirit be strongly evident at your meeting and God's deep and abiding peace with you always!

Love,

Jean Gralley
27146 West Six Mile Road
Redford, Michigan 48240

cc: COL

Attachment No. 11

December 3, 1980

The Board of Elders
UFMCC
Los Angeles, CA

Dear Sisters and Brothers in Christ:

Enclosed please find the minutes of our last Board of Regents meeting, a copy of a letter to all churches regarding our search for an Administrator/Dean, and copies of all reports presented to the Regents meeting. These documents comprise a complete report of the work and progress of STI since our last report to you. Since Rev. Elder Hose and Rev. Elder Wilson are members of the Board of Regents, they can answer any questions you may have. I am, of course, available to you if needed. We are pleased with the general progress of our work in view of our limited resources. Our work in restructuring STI and developing for it some exciting new goals for benefiting both laity and clergy is being well received in the Fellowship as it becomes better known. As a result, we hope for better support from our church members and ministers. We believe we are seeing the beginning of this added support already.

I cannot commend too highly the work of Rev. Shields, Cindy and Rev. Elder Wilson during these past few weeks. Their devotion and skill have been the crucial factor in maintaining the high level of performance at STI. I wish also to thank each of you for your prayers and support on our behalf. Be assured you are in my prayers each day.

In Christ's Service,

s/s James E. Sandmire

The Rev. James E. Sandmire
Chairperson

JS/cs

cc: The Board of Regents
The Rev. Pepper Shields

SAMARITAN RESOURCE CENTER REPORT

Presented to STI Board of Regents, November 1980

The 1980-81 STI Catalog describes the Samaritan Resource Center as follows:

"The Resource Center is being developed in the San Francisco/Berkeley area to provide continuing education for clergy, build relations with other seminaries, and provide such resources as bibliography, newsletter, and liturgical calendar. The Director of the Resource Center is the Rev. Jeffrey D. Pulling (Pastor of MCC East Bay in Oakland), who represents STI in the Society for the Advancement of Continuing Education for Ministry (SACEM)."

Pastoring the East Bay congregation has been more of a drain on my time and energy than I had anticipated. Consequently, many of my plans and projects for the Resource Center have been put on the back burner for a while. I have not had the time to follow up the contacts I made at Pacific School of Religion and Graduate Theological Union in Berkeley, and I have not had the time to put together another issue of "EQUIP YOURSELF" Newsletter. What I have done can be summarized as follows:

1) Developed some worship resources for Fellowship Sunday 1980, which were distributed by the Fellowship offices to every local MCC in September.
2) Compiled a Liturgical Calendar and guide for the 1981 Church Year, which will be distributed by Fellowship offices.
3) Completed first draft of revised STI Bibliography for 1981.
4) Notified the Clerk of the Board of Elders (Nancy Wilson) that I would like to be a member of the planning committee for Ministers Conferences, as part of my continuing education ministry, to which she agreed.
5) Have been asked by the Board of Elders to be a co-director of worship services for the 1981 General Conference (August in Houston).

I am in Los Angeles for three days (Nov. 17-19) to do more work of 3), 4) and 5) above.

SACEM

In early 1980 STI became a member of SACEM (Society for the Advancement of Continuing Education for Ministry). In June of 1980 I attended the annual meeting of SACEM (as STI representative) at Fuller Theological Seminary in Pasadena, California. SACEM is a professional association of institutions and individuals who work in continuing education for ministry. It is ecumenical and international. Most of the participants are from Canada and the U.S. There were both Roman Catholics and Protestants (spanning the full spectrum from evangelical to liberal).

The theme of the 1980 conference was "Spiritual Formation: A Continuing Education Task." Besides the Annual Meeting of the Society, there were plenary talks on What is Spirituality?, Spiritual Direction and the Scriptures, and the Present State of Continuing Education for Ministry. In addition there were several workshops along three tracks: 1) Spiritual Direction and Pastoral Counseling; †) Spiritual Development in Continuing Education; and 3) The Body-Person at Prayer. I chose the workshops of the first track and found them very worthwhile.

The SACEM Conference was very beneficial for my own personal continuing education, for me to make contacts in continuing education and find out what is happening in the field, and for MCC/STI to be represented at such an ecumenical gathering. It was the first time that anyone from MCC has ever gone to a SACEM conference, and it was great for the others there to have to deal with me and MCC, and it was good for me to touch base with other churches and schools.

The 1981 SACEM Conference will be in June at Perkins School of Theology (Southern Methodist University) in Dallas, Texas. The theme will be "The Nuts and Bolts Approach to Provide Continuing Education For All Facets of Ministry." This will be a much more practical focus this year; they alternate with one year a specialized theme and the next a practical focus.

I strongly recommend that STI remain a member of SACEM and that I be the STI representative in my capacity as Director of the Resource Center and also because I would like eventually to make continuing education my full-time ministry. Besides the annual conference, SACEM provides on an ongoing basis information and resources about continuing education, clinical pastoral education, library lending services, home study programs, professional development agencies,and publications.

Resource Center Finances

I receive from the STI General Fund $100/month expense allowance, totaling $400 to date. I have set up a special checking account for this. So far I have spent only $50 for airfare to this November Regents meeting. I am saving up for the June 1981 SACEM Conference in Dallas. It will be expensive with airfare, room and food, and registration.

Other STI Responsibilities

Program of Extended Studies. From September to November I have taught an STI extension course for the Bay area - "Introduction to the Bible," with seven students. This is an 11-week course and ends November 20. Beginning in January I will teach an 11-week course - "Old Testament Prophets."

EXCEL Lay Program. I helped the Northern California EXCEL Team (EXCEL of the Redwoods) get started and have met with them a few times to talk about inclusive language and to evaluate their talks and weekend plans. For their first EXCEL Weekend (November 14-16) I was the Spiritual Counselor.

Respectfully submitted,

s/s Jeffrey D. Pulling

The Rev. Jeffrey D. Pulling

Attachment No. 12

October 13, 1980

TO: ALL ELDERS, ADAM DeBAUGH

FROM: NANCY WILSON

RE: PROJECT SAMARIA

Well, I am determined that we will make some progress on this before the year is out. Below is a list of what I hope to complete before the January meeting. Also, I would like to have completed the first "model packet," and I think I will use "PRISONERS" as the "target community," because of all the materials we have available in that area.

I would really appreciate your feedback in this area. My hope is that in a year or so we will have a staff person part-time or fulltime on this (perhaps in conjunction with that Christian Education staff person??)

TO DO BY 1/1/81:

1. Compile list of "target communities" - detail of white paper proposals (completed and enclosed)

2. Begin file on each community

3. Local/evaluate all present UFMCC materials related to each area

4. Begin locating and evaluating other resources for each area

5. Prioritize "target communities" in terms of:

    a) need/urgency
    b) available resources
    c) interest

6. Begin locating "experts," UFMCC resource people, outside sources

7. Work on formal and informal ties with Department of Christian Social Action, Director of Race Relations, Christian Education Department, S.T.I., and Task Force on Media Ministry.

8. Develop "model packet" (outline enclosed)

9. Evaluate model packet (give it some experimental distribution, etc.) Then finalize the "model packet."

PROJECT SAMARIA: LIST OF TARGET COMMUNITIES (not exhaustive, but nearly there)

SEXUAL ORIENTATION/EXPRESSION

- Gay and Lesbian
- Heterosexual
- Bisexual
- S&M Leather
- Transvestism
- Pederasty
- Other

GENDER

- Women
- Men
- Transgender

ECONOMIC/CLASS

- Poor (rural/urban)
- Subsistence living
- Middle class
- Affluent

SOCIO-POLITICAL GROUPINGS

- Closetted Gays/Lesbians
- Students
- Seminarians
- Refugees
- Gay Liberationists
- Feminists

ETHNIC (U.S.)

- Black
- Hispanic
- Asian
- Native American
- Other

ETHNIC (Non - U.S.)

LIFE STAGES

- Child
- Youth
- Young Adult
- Mid-Adult
- Middle Age
- Aging
- Dying

RELATIONAL

- Parents of gays/lesbians
- Gay/lesbian parents
- Children of gay/lesbian parents
- Straight/gay relationships
- Gay couples
- Open relationships
- Friendship
- Alternative families

RELIGIOUS/BACKGROUND

- Roman Catholic
- Protestant
  - Liberal
  - Evangelical
  - Pentecostal
  - Sectarian
  - Ethnic
  - Fundamentalist
- Jewish
- Unitarian
- Buddhist
- Hindu
- Moslem
- Native religion
- Cults
- Humanist
- Atheist
- Other

- Business people
- Blue collar
- Unemployed
- Conservatives (U.S.)
- Liberals (U.S.)
- Professionals
- Military personnel
- Left wing (Socialist, etc.)
- Libertarians (U.S.)
- Right Wing
- New Christian Right (U.S.)
- Street people
- Homemakers

INSTITUTIONALIZED AND EXCEPTIONAL

- Prisoners
- Hospitalized
- Mental patients (ex-mental patients)
- Retarded
- Gifted
- Terminally ill
- Military personnel (repeated above)

HANDICAPPED SPECIAL NEEDS

- Visually impaired
- Hearing impaired
- Other physical handicaps
- Alcoholics
- Chemically dependent

NATIONAL/REGIONAL/CULTURAL

- U.S.
- Canadian
- South and Central American
- Western European
- Middle Eastern
- Eastern European
- U.S.S.R.
- African (North, South, East and West)
- Asian (China, Japan, Southeast)
- Indonesia and South Pacific
- Australia and New Zealand
- "Third World"
- Native
- "Eastern"
- "Western"

BOARD OF ELDERS MEETING
March 18-21, 26 & April 9, 1981
Minutes

A	Administration
A4	Fellowship Offices - (See Attachment No. 1 for Office Manager's Report).
81A4-2	MOVED that we authorize Phil Gallnitz to investigate the cost of an alarm system for the Fellowship offices. (M-Wilson, 2-Arehart, Unanimous)
81A4-3	MOVED recommendations a and b of No. 3 of Office Manager's Report, that we ask feedback from U.F.M.C.C. Clergy on the proposed pension/retirement plan. (M-Wilson, 2-White, Unanimous)
81A4-4	MOVED a, b, c of No. 4 of Office Manager's Report, regarding new budget procedures. (M-Wilson, 2-White, Unanimous)
81A4-5	MOVED a and b of No. 5 of Office Manager's Report, regarding IN UNITY prices. (M-Arehart, 2-Harvey, Unanimous)
81A4-6	MOVED No. 6 of Office Manager's Report, regarding switchboard and phone system. (M-Hose, 2-White, Unanimous)
81A4-7	MOVED No. 7 of Office Manager's Report. (M-Arehart, 2-Wilson, Unanimous)
81A4-8	MOVED No. 8 of Office Manager's Report. (M-Hose, 2-Wilson, Unanimous)
81A4-9	MOVED No. 10 and No. 11 of Office Manager's Report, adding the London Office to the inventory reimbursement plan. (M-Wilson, 2-White, Unanimous)
NOTE:	Reports and Directives of General Conference IX, 1979 are completed. They are being mailed presently.
A5	Washington Field Office
81A5-1	MOVED to officially adopt position paper (authored by Adam DeBaugh) on prayer in Public Schools (in the U.S.). Attachment No. 2. (M-Arehart, 2-Wilson, Unanimous)
A6.1	Advisory Letters
81A6.1	MOVED, in response to a letter from Reverend Gil Lincoln, District Coordinator of the South Atlantic District, that our understanding is that Study Group Status may be terminated by action of the District Coordinator and Board of Home Missions; but that a Mission Status may be terminated upon the recommendation of the District Coordinator and Board of Home Missions with the approval of the Board of Elders. (M-Wilson, 2-Arehart, Unanimous)
81A6.1-8	MOVED that our interpretation of the By Laws Section X.A, is that every Church in our Fellowship is required to take an offering which is titheable to the Fellowship and District at each service. (M-Hose, 2-Wilson, Unanimous)
A6.4	Mission Requests
81A6.4-3	MOVED that we reaffirm decision (made in January) to grant Diablo Valley MCC Mission Status. (M-Wilson, 2-Arehart, Unanimous)
81A6.4-4	MOVED that Thames Valley MCC be recognized as a Mission of the U.F.M.C.C. (M-Hose, 2-Arehart, Unanimous)
81A6.4-5	MOVED that MCC Galveston be denied Mission Status on the grounds that they do not have an average attendance of at least 25 for a three-month period. (M-Harvey, 2-Arehart, Unanimous)

81A6-4-6 MOVED that MCC Fayetteville, Arkansas be denied Mission Status because they do not have an average attendance of at least 25 for a three-month period. (M-White, 2-Arehart, Unanimous)

A6.5 Elders Miscellaneous

81A6.5-5 MOVED to accept John Chasteen's proposal of February 12. Attachment No. 3. (M-Perry, 2-Arehart, Unanimous)

81A6.5-6 MOVED to ask John Chasteen, Director of U.F.M.C.C. Cuban Relief Project, to also become our program consultant/grant writer for other Fellowship program needs. (M-Wilson, 2-White, Unanimous)

81A6.5-7 MOVED to give $250 to the National Coalition of Black Gays immediately, and a possible additional $250 after General Conference, towards the printing of educational/outreach materials. (M-Wilson, 2-Arehart, Unanimous)

A6.6 Fellowship SOPs

81A6.6-2 MOVED that from now on the Fellowship will keep no records of Holy Unions, Holy Matrimonies or dissolutionments. We ask that all UFMCC Clergy keep a personal record of Holy Unions and Matrimonies, and that each local Church keep up-to-date records of Holy Unions, Holy Matrimonies and dissolutionments. Reverend Wilson will respond to Reverend Moore's inquiry, and will inform all clergy and Churches of this change. (M-Wilson, 2-Arehart, Unanimous)

NOTE: Reverend Wilson will respond to Reverend Marr's questions re: Holy Matrimony.

81A6.6-3 MOVED that, in response to a question from the Commission on the Laity, the Elders accept the following understanding of our function in the Fellowship. Attachment No. 4. Be it further noted that the Elders are in agreement that no function, stated or implied, of the Board of Elders would preclude a lay person from fulfilling the demands of that role. (M-Wilson, 2-Arehart, Unanimous)

A781-1 MOVED to accept minutes of January, 1981 meeting. (M-Hose, 2-Arehart, Unanimous)

81A11.1 MOVED to spend $300 for Elders Church Services portfolios for traveling to local Churches. (M-Wilson, 2-White, Unanimous)

A11.4 In Unity

81A11.4-3 MOVED to accept Attachment B of In Unity report (Attachment No. 5). (M-Perry, 2-Arehart, Unanimous)

81A11.4-4 MOVED to accept new editorial policy as amended. Attachment No. 5. (M-Perry, 2-Harvey, Yes: White, Smith, Arehart, Hose; Minutes shall reflect that Wilson votes "No" on the Editorial Board section alone, "Yes" on the remainder.)

81A11.4-5 MOVED we acknowledge the letter and suggestions from Interim Editor, Steve Preston, with thanks. (M-Perry, 2-Arehart, Unanimous)

81A11.4-6 MOVED that Steve Preston be appointed Interim Editor of In Unity. (M-Perry, 2-Arehart, Yes: Harvey, Hose White, Abstain: Wilson)

A11.5 The Gay Christian

81A11.5-2 MOVED that The Gay Christian continue in its present editorial set-up; and that we re-affirm Reverend F. Jay Deacon as Editor. Further, we appreciate his efforts to have the magazine reflect our diversity as a Fellowship and offer our assistance to him in the future. (M-Hose, 2-Arehart, Unanimous)

B2 Budget & Finances

81B2-1 MOVED to accept Financial Statement, and audited report. Attachment No. 6. (M-Wilson, 2-Harvey, Unanimous)

81B2-2 MOVED to approve the 1981-82 budget as amended. Attachment No. 7. (M-Hose, 2-Harvey. Yes: Smith, White, Wilson; Absent on Fellowship business: Arehart. Passed)

B3.1 Insurance

81B3.1-1 MOVED to forgive Reverend Nancy Radclyffe's insurance debt to the Fellowship due to misunderstanding over obligation. (M-Harvey, 2-Arehart, Unanimous)

B3.3 Property

81B3.3-1 MOVED that the Elders authorize the use of monies from sale of the property at San Bernardino in the following priority:

1. Pay San Bernardino bills.
2. Repay World Church Extension $10,000 owing from general fund.
3. Set aside $5,000 for seed money for General Conference fund (to be reimbursed to General Fund).
4. Repay Cuban Relief Fund $2,500 owing from general fund.
5. Hold remainder in special savings account until July Elders meeting. Total amount from sale received was approximately $28,000. (M-Perry, 2-Wilson, Unanimous)

81B3.3-2 MOVED that the clerk shall write to Jay McManus regarding investment of monies from sale of San Bernardino property. (M-Perry, 2-Wilson, Unanimous)

C Districts, Churches and Extension Areas

NOTE: The Elders had a brief meeting with District Coordinators at the Clergy Conference in Detroit. At that meeting, two motions were made and accepted by all present.

81C-1 MOVED that the Elders and District Coordinators plan a week-long, in-depth meeting for January, 1981. (M-Hose, 2-Darst, Unanimous)

81C-2 MOVED the following letter be sent to the President of the United States in response to the tragic murders of black children over the last year and a half in Atlanta, Georgia. Attachment No. 8. (M-Hose, 2-Hamilton, Unanimous)

81C7-1 MOVED to deny request from Reverend Candace Naisbitt to fund Reverend Wilson's trip to the South Central District in May. (M-White, 2-Arehart, Unanimous)

81C7-2 MOVED to accept SOPs from MCC Austin. They are not in conflict with UFMCC Bylaws. (M-Wilson, 2-Arheart, Unanimous)

81C8-1 MOVED to accept East Bay MCC's SOPs, with the understanding that the only designated funds that are not titheable are building fund and deacons fund. (M-Hose, 2-Wilson, Unanimous)

C8-2 MOVED that Reverend Arehart write letter to Portland MCC concerning their request. (M-Hose, 2-Arehart, Unanimous)

81C10-2 MOVED to send a letter to the Canadian District advising them that the Elders understand that we do have the authority to divide the Canadian District, and request that they take steps to do that at their District Conference in June, 1981; and that we do understand that our action must be specifically approved by General Conference. (M-Hose, 2-Wilson, Unanimous)

G1 Office of Institutional Ministry

81G1-6 MOVED to give MCC Ventura permission, with our thanks, to continue to print the "Cellmate." (M-Arehart, 2-Harvey, Unanimous)

81G1-7 MOVED to specially thank Reverend Bob Arthur for his many years of service to the UFMCC as Director of the Office of Institutional Ministry. (M-Arehart, 2-White, Unanimous)

G1.1 Lawsuits

81G1.1-1 MOVED that, in view of the fact that we have received a denial of a request for approval for corresponsdnce courses from the Florida State Department of Corrections, we pursue challenging this decision. We will contact a lawyer in Florida to begin by appealing the decision through regular channels first. Attachment No. 9. (M-Wilson, 2-Harvey, Unanimous)

NOTE: Elders spent one hour with attorney John Wahl in review all cases, past and present regarding prison ministry. He stressed the need to keep the work of OIM going. We are appealing the Michigan case in the Federal Courts -- it has a chance of actually reaching the U.S. Supreme Court, as a test case involving gay rights, prisoners rights and freedom of religion. We agreed that the liaison Elder, Reverend Hose, would confer regularly with Mr. Wahl, keeping us informed about the progress of the lawsuits.

G3 Board of World Church Extension

81G3-3 MOVED we accept the World Church Extension Report from Reverend White. Attachment No. 10. (M-Perry, 2-Wilson, Unanimous)

81G3-4 MOVED we allot $3,000 to Reverends White and Arehart for the trip to Nigeria, with the understanding that what they do not use for the trip will be returned to the World Church Extension fund. (M-Wilson, 2-Harvey, Unanimous)

81G3-5 MOVED to take a special offering for MCC Harlem during the Ministers Conference. (M-Harvey, 2-Arehart, Unanimous)

G4 Commission on Faith, Fellowship & Order. (Attachment No. 11)

NOTE: Elders met with Reverend Brenda Cisneros-Hunt. Discussed the present and future of FFO and the problem of accountability. We recognized that there is a real need for ordered, loving theological discussion in our Fellowship. We need to think through how to enable this to happen.

We also discussed with Brenda her offer to assist local Churches in the UFMCC in making buildings accessible to handicapped people, as part of our recognition of this as the International Year of the Disabled.

G6 Commission on Government Structures and Systems

NOTE: Elders noted that the Report of the Commission on Government Structures & Systems has been prepared and completed for action at General Conference.

G7 Department of Christian Social Action

NOTE: The Elders received a detailed report and recommendation from Adam DeBaugh which we received without any action in view of the Americom Report.

G9 Commission on Innovative Ministries

81G9-3 MOVED to thank Ruth Gough for the information concerning substance abuse. All program proposals will be re-evaluated in the next several months. (M-Wilson, 2-White, Unanimous)

G10 Ministerial Credentials & Affairs Committee

81G10-3 MOVED to accept report from MCAC with recommendations. Attachment No. 12. (M-Harvey, 2-Arehart, Unanimous)

81G10-4 MOVED that a letter of appreciation be sent to all retiring MCAC Members. (M-Arehart, 2-Harvey, Unanimous)

81G10-5 MOVED that our understanding is that the MCAC has 10 members, with one alternate, who will only attend meetings in the event that one of the 10 members cannot be there. (M-Wilson, 2-Harvey, Unanimous)

81G10-6 MOVED that, as of General Conference X, the new members of the MCAC are as follows: Reverends Karen Ziegler, Karen Lindstrom, Claudia Vierra and Sky Anderson. The first alternate is Reverend Frank Scott, the second is Reverend Candace Naisbitt. (M-Arehart, 2-Harvey, Unanimous)

81G10-7 MOVED Elders policy statement on criteria for choosing MCAC members. Attachment No. 13. (M-Smith, 2-Wilson, Unanimous)

81G10-8 MOVED that the Board of Elders accept the letter response drafted by Reverend Harvey to MCC East Bay concerning MCAC proficiency exams. (M-Harvey, 2-Arehart, Unanimous)

81G10-9 MOVED to appoint Reverends Dennis Chappell and Marilyn Marr to investigate charges against Reverend Arthur Skipper. (M-Wilson, 2-Arehart, Unanimous)

81G10-10 MOVED the following list of alternates to the District Review Committees:

Southwest District	-	Reverend Randy Cypherd
Northwest District	-	Reverend David Pelletier
Mid–Central District	-	Reverend Tom Jordan
South Central District	-	Reverend Don Eastman
Southeast District	-	Reverend Bob Copestake
South Atlantic District	-	Reverend Jamie McAlister
Mid-Atlantic District	-	Reverend Jennie Bull
Great Lakes District	-	Reverend Brenda Cisneros-Hunt
Northeast District	-	Reverend Steve Pieters
Canadian District	-	Reverend Phil Speranza
Australian District	-	Reverend Bruce Calder

G11 U.F.M.C.C. Bylaws Committee

81G11-1 MOVED that we ask the Bylaws Committee to incorporate into the 1983 Bylaws changes that the only designated funds in a local Church that are not titheable are the building fund and deacons fund; and that a "building fund" is money set aside to purchase a building, not to rent or repair. (M-Hose, 2-Wilson, Unanimous)

81G11-2 MOVED that the Board of Elders ask the By laws Committee to draft a Bylaws change which would permit lay persons to become District Coordinators. (For 1983 General Conference.) (M-Wilson, 2-Arehart, Unanimous)

G14-3 Committee on Church Hymnody

81G14-3 MOVED to accept proposed trial hymnal for use at this General Conference. Our thanks to Dr. Richard Follett and Mr. Jim Mitulski. (M-Perry, 2-Harvey, Unanimous)

81G14-4 MOVED to approve selection of General Conference musicians by the Committee on Church Hymnody Chairs. (M-Perry, 2-Harvey, Unanimous)

G15 Department of Ecumenical Relations

81G15-8 MOVED to accept Adam's report without taking action at this time. Attachment No. 14. (M-Harvey, 2-Perry, Unanimous)

81G15-9 MOVED to accept Reverend Karen Ziegler's report on the National Council of Churches Commission on Women in Ministry with recommendations. Attachment No. 15. (M-Wilson, 2-Arehart, Unanimous)

81G15-10 MOVED that we re-affirm Elder Smith's representing UFMCC at the Evangelical Womens Caucus, including her expenses to the next meeting. (M-Wilson, 2-Arehart, Unanimous)

81G15-11 MOVED we accept the report from Reverend Anne Keast on the Presbyterian Conference on Social Service Ministries. Attachment No. 16. (M-Harvey, 2-White, Unanimous)

81G15-12 MOVED to accept the report from Reverend Bruce Hughes on the Joint Strategy and Action Committee Meeting in New York. Attachment No. 17. (M-Harvey, 2-White, Unanimous)

81G15-13 MOVED we accept recommendation from Adam DeBaugh and STI that STI now coordinate contacts with gay and lesbian seminarians. (M-Hose, 2-Arehart, Unanimous)

81G15-14 MOVED that the Elders give our blessings to Reverends Sandy Taylor and Anne Keast of Louisville, Kentucky as they begin their "Lifeline" Ministry project this fall. (M-Harvey, 2-Hose, Unanimous)

H Samartian Theological Institute

81H-2 MOVED that Reverend Jeri Ann Harvey be appointed to the STI Board of Regents, to replace Reverend Nancy Wilson, who has resigned. (M-Arehart, 2-Wilson, Unanimous)

81H-3 MOVED to accept the progress report from STI Executive Director, Dr. Richard Follett. Attachment No. 18. (M-Arehart, 2-Wilson, Unanimous)

J81 General Conference X

81J81-9 MOVED that we bring John Kellerman, from Toronto and the movie about him to General Conference X, for the International Year of the Disabled. (M-Perry, 2-Wilson, Unanimous)

81J81-10 MOVED that we authorize a lay-planned worship service for Tuesday night of General Conference. (M-Wilson, 2-Harvey, Unanimous)

81J81-11 MOVED to accept General Conference Schedule as revised. (M-Harvey, 2-Arehart, Unanimous)

NOTE: We reviewed the General Conference budget again after meeting with Pepper.

81J81-12 MOVED to accept format for Sunday AM Worship at General Conference as proposed by the Worship Directors and Reverend Perry. (M-Wilson, 2-Arehart, Unanimous)

81J81-13 MOVED to re-open discussion on the Americom Stewardship program at General Conference, due to high cost for participants. (M-White, 2-Harvey, Unanimous)

NOTE: Discussed parliamentarian for General Conference.

J83-2 General Conference XI

81J83-3 MOVED to hold General Conference XI in Toronto, July 11-17, 1983. The date is changed in response to a request from Australia, and so as not to conflict with the General Assembly of the World Council of Churches. (M-Harvey, 2-Arehart, Unanimous)

K Ministers Conference

81K82-3 MOVED that Western Ministers Conference, 1982 be held January 26-29, in the Los Angeles area. Eastern Ministers Conference be held April 21-24 in the Washington, D.C.-Virginia area. We are confirming Dr. James Nelson (author of Embodiment as our guest speaker for both conferences. In addition, we are contacting Sharon Tobin for Western Ministers Conference. (M-Arehart, 2-White, Unanimous)

The meeting closed with prayer, and with a unanimous vote of thanks to MCC-Detroit for all their wonderful hospitality towards the Elders during our meeting; and for all their efforts in enabling this year's International Clergy Conference.

Minutes of Board of Elders Meeting (via conference call) April 9, 1981

A6 Board of Elders - Americom Report

81A6-1 MOVED to sign a six-month contract with Americom Services, beginning May 1, 1981, as an Administrative Consultant for beginning of the implementation of the 1981-84 program and budget. (M-Smith, 2-Hose, Unanimous)

81A6-2 MOVED to stop funding for and close Washington Field Office as of July 1, 1981.
(M-Smith, 2-Hose, YES: White, Arehart, Harvey. NO: Wilson)

81A6-3 MOVED to authorize John Chasteen to look into possible private funding for Washington Field Office and, if funds are forthcoming, to allow the office to stay open through General Conference.
(M-Smith, 2-Hose, Unanimous)

81A6-4 MOVED to investigate further Americom recommendations for staff cuts and cessation of in-house printing operation. (M-Arehart, 2-Wilson, Unanimous)

81A6-5 MOVED to suspend the Office of Institutional Ministry until 1982, with the understanding that if grants are forthcoming we may choose to re-open the office sooner and, further, that MCC-Sacramento will handle all correspondence for the office until it is re-opened. (M-Wilson, 2-Smith, Unanimous)

ATTACHMENT NO. 1

March, 1981

Report from the Office Administrator

TO: The Board of Elders

There are several items to bring to your attention and some requests I wish to make of you at this time.

1. The overall status of the office is good. We are presently enjoying the additional space we have. The Cuban Relief Project has moved to new offices down the hall. The move has allowed me to rearrange the offices so that we are not having to climb over each other or machines to get our work done.

2. I have been informed by our insurance company that we must install an alarm system on all doors that open to the hallway. This means four (4) alarms (the Rev. Perry's office, the main office, the C.R.P. office and the S.T.I. offices. I would like to investigate the cost of the system and then, in conjunction with Rev. Hose as for monies available, have them installed as soon as possible.

3. Attached is the pension/retirement plan, which I think is the best one offered us. Some of the features are:

   a. The individual is responsible for payments, the Fellowship is just the umbrella organization, we don't have to administer the plan.
   b. If for some reason an individual who is participating in the plan can not make the required payments he/she may freeze the plan and, at a fute date when payments can be made, they are allowed to unfreeze the plan and continue with their payments.
   c. If for some reason an individual withdraws from the Fellowship he/she may take the plan with them.
   d. There is a penalty for early withdrawal except at age 59½.

I personally give a 100% endorsement to the plan and make the following recommendations:

   a. That we resolicit our ministers to see if this is the type of plan they want.
   b. If the plan is accepted that the General Fund pay the premium for:
      1. All full time Elders
      2. All full time UFMCC Staff

      and

      we pay ½ the premium for:

      1. All Elders (the individual or the local church to pay the balance).
      2. Any part time UFMCC Staff

4. I would like to make the following recommendations on the new budget:

   a. That it is reviewed on a monthly basis by all resident Elders and the Office Administrator.
   b. That the Treasurer, on his trips to Los Angeles, goes over the budget thoroughly and issue a statement to the entire Board of Elders.
   c. That quarterly all Elders review the budget, as to income and expenses, and reevaluate the budget accordingly.
   d. I further recommend the Elders appoint a budget committee to start work immediately on the 1981-83 and the 1983-84 budgets, to be submitted at General Conference. I further recommend that you set a deadline date of June 1, 1981 for completion of the rough draft to be submitted to you for feedback and comments and have a final budget submitted to you at your July, 1981 meeting for presentation to the General Conference.

5. We have just completed a survey of our subscriptions to In Unity and The Gay Christian. I have attached a copy for your information. Based on this survey and a cost survey I make the following recommendations:

   a. That all churches *not* receiving a bulk subscription of either magazine receive a complimentary copy beginning with the next issue.

   b. That we increase both the bulk rate price and the single subscription price (it costs us 63 cents per issue just to print. Add to this the Editor's pay, the labor, the typesetting, the postage and we are losing money on each issue). However, before we raise the price I recommend a BIG promo be done (a beat the increase campaign)

to increase our overall subscription. I recommend the following prices, to become effective September 1, 1981:

1. BULK RATE	$1.00 per issue
2. SINGLE SUBSCRIPTION	$9.00 per year

6. I would like permission from the Board to initiate a free total evaluation of our communication needs. I have attached a report from the phone company on this. Then, with the Moderator, the Clerk, the Treasurer and myself make a final decision on a new switchboard and phone system.

7. I would like the Board to authorize the expenditure of $20.00 per week for staff coffee. I feel with our pay schedule being so low that we must start showing the staff that we do care.

8. I would like permission from the Board to spend $100.00 with the Gestetner Corporation to train two (2) more people on the Offset Press. Presently Danny is the only qualified operator. If anything happens to him we don't print.

9. As you can see from the budget I have requested one additional full time staff person. My rationale for this request is, when we do a major mailing, at least once a month and sometimes more, I must shut down departments to complete it and get it out. This causes a backup in our routine operation.

10. I would like permission from the Board to issue a complimentary copy of all Elders Meetings and the Church Directory to all UFMCC church bodies. I can't help but feel that we are penalizing the smaller groups who can not afford the annual subscription rate. The single subscriptions, ministers and churches which require two (2) copies, will more than pay for the printing. If approved I will start on the following schedule:

    a. Elders Meetings with the current meeting.
    b. The Directory with the June issue.

11. Attached is an inventory of our Washington Field Office. I would like authorization from the Board to work out a fair payoff of the equipment and furniture that belongs to Adam. I recommend that Rev. Hose, Adam DeBaugh and myself work out the exact figures and a payment schedule so that all the equipment and furniutre becomes the property of the Fellowship.

Respectfully submitted,

s/s Philip Gallnitz

Philip Gallnitz
Office Administrator

ATTACHMENT NO. 2

TO: The UFMCC Board of Elders

FROM: R. Adam DeBaugh, Director, Washington Field Office

RE: Proposed UFMCC Position Statement on School Prayer

[Here is a proposed statement from your Washington Field Office on the issue of school prayer. We ask you to study the statement, make any changes you desire and then pass it or send it back to us for re-writing. I believe it is important for the Fellowship to take a position on this important issue, as have most other religious bodies. Our position has been requested by a number of other religious offices in Washington, including the National Council of Churches. Most other mainline churches, by the way, oppose overturning the Supreme Court decisions. There are a number of pieces of legislation before the U.S. Congress now which are designed to re-institute compulsory, organized prayer and religious observances in public schools. Our voice is needed to help counteract this movement.]

There is a movement in the United States Congress to pass legislation which would have the effect of over-ruling the Supreme Court decisions on 1962 and 1963 which prohibit government-organized prayer and religious observance in public schools.

American Constitutional law is not the major concern of the Universal Fellowship of Metropolitan Community Churches, for we are called as people of faith to adhere to the higher law of the Lord God of Israel, our Creator. But we do agree that it is not the role of the government to establish one religion as "official," nor is it the role of the state to impose religion in any of its expressions upon its citizens.

The Personal Nature of Religious Faith

We believe that religious faith is a personal and dynamic encounter between the believer and God. Jesus tells us (in Matthew 6:1) to "be careful not to make a show of your religion before people; if you do, no reward awaits you in your Creator's house in heaven."

We recognize that the God of Abraham and Esther, Isaac and Naomi, reveals eternal truth in different ways to different people in different times. The existance of so many different Christian churches shows the diversity of thought and practice among those who worship God the Creator, and God's Son, Jesus of Nazareth. As a result, it is clear that though God speaks to humanity with one voice, humanity hears with many ears.

We affirm that the best places for religious instruction are the home and the Church, not in public schools or other governmental institutions. If people insist on religious instruction in the schools, they reflect their own failure to instill proper faith values in their own homes and Churches.

The True Nature of Prayer

"Again, when you pray, do not be like the hypocrites; they love to say their prayers standing up in synagogue and at the street corners, for everyone to see them. I tell you this: they have their reward already. But when you pray, go into a room by yourself, shut the door, and pray to your Creator who is there in the secret place; and your God who sees what is secret will reward you." (Matthew 6:5-6).

What is the impulse that urges people to make a show of their prayer? We believe such a public display is not theologically correct, as evidenced by Christ's words as recorded in Matthew's Gospel. Reciting pre-written prayers by rote in a neutral, public, secular setting is of minimal value and of dubious religious validity. Meaningless ritual is not at the heart of true worship.

We believe that government need not pass a law calling for volunteers for truly voluntary prayer. The people of faith are already praying, regardless of the law! The true nature of prayer is that it is something between the individual and God. We do our children a disservice to force them to repeat pre-written prayers in schools, and to call such prayer "voluntary" is not only playing foolish semantic games, but also playing with the spiritual sensitivities of the children.

We believe that prayer is a constant part of the lives of people of faith, and it is a part which does not need a prescribed form or official governmental sanction to be real or vital. In Paul's First Letter to the Thessalonians (I Thessalonians 5:17), the Apostle urges us to "pray without ceasing."

Freedom vs. Compulsion; the Church vs. the State

The essence of the teachings of the Church of Jesus Christ is freedom in the Savior. The essence of the role of government is compulsion to conform. We oppose any compulsion to conformity or coercion of conscience on the part

of the government in religious beliefs and practice. We hold that government-supervised expressions of religion are the anti-thesis of the freedom we have in Christ Jesus. Only our Creator, through the urgings God lays on our hearts, can teach us to pray. What is important for the Christian is that it is God who hears our prayer, not our teachers, classmates or government.

For the government, the schools or individual teachers or school or Church officials to write prayers for children to say in the schools is to invite the intrusion of sectarian influences into the public school system. Such an intrusion is a violation of natural freedom of religious expression and is thus abhorrent to people of faith. The spread of the faith is done more by contagion than coercion. The effects of God's love in our lives are better shown by example than formal, stilted exercises.

Religious Plurality

Recognizing the religious plurality in the United States, we believe that the concept of "voluntary" participation in prayer in the public schools provides either a coercive force or an embarrassing situation for both Christians and non-Christians. We do not believe that Christians can join with non-Christians in addressing God in ways that deny Jesus Christ as Savior and Lord. We believe that non-Christians should neither be expected to participate in Christian prayer, nor should they expect Christians to join them in prayers that deny Christ. Since we believe that religion should not be mandated by government, prayers in public schools will either be unacceptibly sectarian, or meaninglessly vague and ambiguous. And even then, some students will, through the force of their own religious beliefs, not participate, leaving them open to embarrassing peer group pressures.

Jesus tells us, "In your prayers do not go babbling on like the heathen, who imagine that the more they say the more likely they are to be heard. Do not imitate them. Your Creator knows what your needs are before you ask." (Matthew 6:7-8).

We Call For True Prayer in the Schools

The Supreme Court of the United States had never said that prayer is illegal in the public schools. What the Court has said is that a State may not compose and prescribe a form of prayer for recitation in the schools, and that a State or city may not require the Bible to be read without comment and the Lord's Prayer to be recited in public school. The Court's decisions *do* permit truly voluntary, private prayer and the private reading of the Bible or other religious books.

In essence, the Court has opened the way for a more meaningful and personal prayer experience in the schools, one which is initiated by the individual, not by government. Formal, routine and mechanically performed exercises of religion have few benefits and do little to provide the spiritual nurture our children need.

Since the Supreme Court has held that it is not illegal for an individual to pray or read his or her Bible in public schools, we agree with the Court in this instance and oppose current efforts to circumvent the Court's rulings. Organized prayer in public schools weakens not only the Constitution of the United States, but, more importantly, dilutes the meaning of prayer as well.

And so, we say with the prophet Samuel, "As for me, God forbid that I should sin against the Lord and cease to pray for you." (I Samuel 12:23).

ATTACHMENT NO. 3

February 12, 1981

To: Rev. Elder Troy D. Perry
and the Board of Elders

Upon the receipt of our $30,000 grant for the UFMCC Cuban Relief Program, I am requesting an increase in my base salary raised from approximately $650/mo that it is now, to $1,000/mo. Also, once a second grant is obtained, if it is for $25,000 or more (or a number of grants totaling $25,000 or more) I feel I would deserve a professional Commission of 7% on each grant I am able to obtain.

In Actuality:

All I would be doing is writing my own salary/commission into the grant request, as staff and/or administrative costs.

In addition:

I am also recognizing the need to include in grants, raise increases for staff within program and consultant/consultants to program. My future plans would be to continue, if UFMCC so desires, to do similar fund raising, through grant requests, for other programs–thus allowing for increased professionalism, organization and appropriate compensation, for administrative staff of the Fellowship.

I am requesting a decision on this as soon as possible, in order to know if I should proceed with continuance of grant requests, since it will influence my decision of whether or not to proceed.

Sincerely,

s/s John Chasteen

John Chasteen

March 12, 1981

To: Board of Elders

RE: Cuban Refugee Program Financial Report Unavailability at this time.

To date, it is uncertain at the writing of this report as to the direction or length of time that the Cuban Refugee Program needs to continue.

We will be receiving the remainder of our $30,000 grant on Monday, March 16, 1981, from CWS (we have already borrowed $3,000 on it to keep functioning and provide some repairs to our halfway house). Since our key person in charge of repairs was sick a couple of weeks in February, repairs were not completed. Approximately half of the remainder of the grant will be returned to our churches, with the remainder keeping our staff/administrative/emergency costs functioning as continued assistance is needed over the next couple of months.

There are still other grant proposals in the works that we have not yet received an answer on, including one for over $300,000 to work with some of the more difficult cases yet in Fort Chaffee.

Also a $7500 grant to the state looks promising, to provide for one staff person to direct our local program needs, over the next 6 months.

I have also been told that my request to USCC is being considered, and they have verbally stated that they plan to pass on some funding assistance to us—but when or how much is yet unknown.

So, as I see it, we will need to continue with the program for at least two more months, if no further grants come through. If they do, we will need to continue for at least another 3-6 months, minimum.

Once I am able to give a better report on the program I will submit it to you.

Submitted by,

s/s John Chasteen

John Chasteen

March 12, 1981

To: Board of Elders of UFMCC

Re: John Chasteen

I am submitting this request to make it official, if possible, my offer to assist with fund raising to our other UFMCC programs (i.e. STI, OIM, CWE, etc.), at a salary rate of which you have been previously informed.

Before I can work with any program, the program needs to have at least a director (without this position filled, as OIM now stands, it would be needless/impossible to get funds with nobody in charge of the program). Then I would need to work with the director, gaining all information I could about the program and directional ideas of the director, for at least 3-6 months per program, while putting in requests.

One further request, that I don't need personally, but need for the job, is an official title, in order to provide impact upon requests to other programs and agencies for funds assistance. I dislike titles, but the need should be obvious. This title should either be relevant as a permanent position in UFMCC, or at least relevant and official sounding, as a position with the program I would be currently working with.

As my job with the Cuban Refugee Program could conclude within the next two months if further funding is not received that necessitates my remaining with the program, I am requesting a decision to be made at this March meeting that will enable me to remain and continue on with our other programs, to begin fundraising efforts and assistance as soon as I am free to do so. A decision will allow me to move smoothly on to the next program without waiting, up in the air, until a future meeting of the Board of Elders.

Submitted by,

s/s John Chasteen

John Chasteen

March 16, 1981

To: Board of Elders

From: Cuban Refugee Program

Re: Becoming a permanent resettlement agency for refugees

The Board of Elders requested at their last meeting that the possibility of our becoming a permanent resettlement agency be looked into, as it was their desire to do so. After looking into the matter more carefully, including talking to officials of ABC and CWS, I found out that in actuality there is no such thing. If we should choose to assist with other resettlement activities in the future we could apply to the Federal Government offering our assistance, however, at this time I believe it would not be wise to do so, nor could we, due to a lack of knowledge, professional staffing required and funds. After discussions with R. Adam DeBaugh, the enclosed letter states the reasons for not being able to be officially recognized as a permanent resettlement agency, especially since there is no such thing.

Submitted by,

s/s John Chasteen

John Chasteen
Director

TO: John Chasteen, UFMCC Cuban Refugee Program

FROM: R. Adam DeBaugh, Director, Washington Field Office

RE: Prospects for the UFMCC becoming a recognized resettlement agency for the U.S. Department of State

In line with our discussions this week and your request that I investigate the possibilities of the UFMCC working with the U.S. Department of State as an official resettlement agency for the U.S. Government, I have talked to a number of people in the Government and the inter-religious community. Here are my findings from my perspective as the Fellowship's political and ecumenical "point person."

1.) First of all, there is no such thing as an official resettlement agency, as you know. Each major resettlement agency must make separate contracts for each group and category of refugees coming into the United States. There is no guarantee that a given agency which has had a contract in the past, will be awarded one in the future. There are, as a result, definite political hazards involved for the UFMCC working independently. It is still unclear how deeply the new administration will go into the civil service positions of the middle-level management of Executive agencies like the State Department. It is clear, however, that the more conservative philosophy of the Reagan administration will permeate the Executive Branch more and more as time goes on. It is doubtful that the cordial atmosphere which now exists between the UFMCC and the Cuban Working Group of the Department of State will be allowed to continue should the Administration find it politically expedient to make an issue over our outreach to Lesbians and Gay Men. We run the risk of putting all of our eggs in the State Department basket only to have it taken from us by political pressures exerted by the new, more conservative Government. While the foreign service is supposed to be independent of political considerations, it is always true that the State Department takes on the philosophical coloration of the party in power.

2.) On the religious and ecumenical side, I have worked with Church World Services, the United States Catholic Conference and other religious relief agencies extensively in the past – my book and filmstrip, "Hunger in the Global Community," was funded in part by Church World Services. I know that their operations are large, well funded and complex. The UFMCC is still young and small compared to these other groups. I frankly don't believe that we can field the kind of operation necessary with our staffing, funding and space potential, not to mention our financial abilities. This is not in any way meant to disparage the fine work you and other Fellowship people have done on the Cuban Refugee Program. But I think you will agree that we can not fund and staff the kind of operation necessary to launch a full-fledged resettlement program.

3.) Lastly, I want to point out the great advantages that will accrue to the Universal Fellowship if we work with other religious resettlement and relief agencies instead of going off on our own. You have already been able to help me tremendously in our projected application for membership in the National Council of Churches through your superb contacts at Church World Services and the American Baptist Convention. People I spoke to at both these offices, at your suggestion, have already expressed a willingness to write very supportive letters to the NCC, endorsing our application for membership. Their support is due solely to your work with them on the Cuban Refugee Program. The advantages ecumenically of working with groups like Church World Services, the United States Catholic Conference, the Lutheran Immigration and Refugee Service, and the Hebrew Immigrant Aid Society can not be overstated.

Based on these three points, I would urge that the Fellowship continue its fine work in cooperation with the Church World Services and other inter-religious relief and resettlement agencies, rather than striking out on its own. Once we build our staff and funding, and get an even better track record working with the other agencies, we can go into business for ourselves, but it seems to me the political, logistical and ecumenical advantages of working with other resettlement organizations are compelling.

I hope this brief memo is of use to you in your deliberations. Best wishes for your continued Christian witness to the U.S. Government, the other religious resettlement agencies, and the world community.

ATTACHMENT NO. 4

FUNCTION OF BOARD OF ELDERS *

EXECUTIVE

Stated By-Laws

Implement/Administrate will, policies, directives of General Conference.

Planning/Implementation/Evaluation.

Oversee Office/Personnel appointments.

Budget.

REPRESENTATIVE

Implied By-Laws

Spiritual Leadership.

Articulate spokesperson for Fellowship.

Courage/integrity/boldness/vision.

Represent Constituency.

Advocacy.

Promote stability, consistency and continuity in Fellowship leadership through liaisoning.

EPISCOPAL

Accrued Expectation

"Pastoral" care of: Liaison/Districts/Churches/Pastor

Personal visitation.

Ceremonial:

Installations/Ordinations/Charter Presentations/ Anniversaries.

Advisory interpretations of UFMCC By-Laws.

* None of these functions, stated or implied, would preclude a layperson from functioning as an Elder.

ATTACHMENT NO. 5

COMPREHENSIVE POLICY ON IN UNITY MAGAZINE
(As revised and adopted by
the Board of Elders in March 1981)

DESCRIPTION: IN UNITY is the official organ of the Universal Fellowship of Metropolitan Community Churches, and as such it may be styled the "Magazine of the Universal Fellowship of Metropolitan Community Churches."

PUBLISHER: The Publisher and Owner of IN UNITY is the Universal Fellowship of Metropolitan Community Churches. The Board of Elders acts as the agent of the Owner, which is the General Conference of the Fellowship. The agent of the Publisher approves Editorial, Advertising and Circulation Policies, determines the subscription and bulk-sale rates, sets the rates for display and classified advertising, determines the frequency of publication, appoints the Liaison Elder and the Editor, and selects the third member of the Editorial Board.

LIAISON ELDER: The Board of Elders will appoint an Elder as "Liaison Elder" to IN UNITY, who will serve to facilitate communication between the Board of Elders and the Editor, between the Editor and the Board of Elders, and between the churches, ministers and members of the Fellowship, and other readers, and the magazine's Editor. The Liaison Elder is a member of the Editorial Board.

EDITOR: The Editor is appointed by and is under contract to the agent of the Publisher, the Board of Elders, and should be a professional person educationally and journalistically qualified to fulfill the duties of Editor. The Editor is responsible for planning and assembling, approving format and layout, and securing the printing and distribution of the magazine. The Editor will select the writers and contributors for each issue of the magazine, and will determine which unsolicited contributions are published, in accord with the Editorial Policy. The Editor will observe and enforce the Editorial, Advertising and Circulation Policies approved by the agent of the Publisher, and may also recommend alterations thereto to the agent of the Publisher as necessary. The Editor may staff the magazine with unpaid positions filled by volunteers as necessary. Upon approval of the Office Administrator, the Editor may utilize the services of UFMCC office personnel for production of the magazine. The Editor chairs the Editorial Board.

CONTRIBUTING EDITORS: The Editor may designate those persons who regularly contribute articles or columns to IN UNITY as "Contributing Editors," which are unsalaried positions.

EDITORIAL BOARD: The Editorial Board is composed of the Editor (as chair), the Liaison Elder, and one Contributing Editor who has a theological background (as recommended by the Editor and the Liaison Elder, and approved by the Board of Elders). The Editorial Board exists to plan the publication of the magazine. A majority vote of the Editorial Board will determine content. The Editorial Board may also propose matters to the Board of Elders for consideration.

EDITORIAL POLICY

IN UNITY, as the official organ of the Universal Fellowship of Metropolitan Community Churches, will seek to achieve the following goals, consistent with the purposes and beliefs of the Fellowship as stated in its Bylaws:

1. To inform the members, active non-members and the general public of the activities and development of the Fellowship and its churches, ministers and people;
2. To challenge its readers and to stimulate discussion on pertinent topics; and
3. To entertain its readers in a manner consistent with the character, beliefs and purposes of the Fellowship.

Articles on Fellowship news, news of the gay and lesbian community at large, feedback to the magazine and other articles relevant to the spiritual, intellectual and community life of the Universal Fellowship of Metropolitan Community Churches are encouraged.

Literary and graphic contributions from the readership will be encouraged. Only the "first North American serial rights" of published materials are reserved to the magazine. All other rights will revert to the owner of the material following publication, unless specifically granted to the Universal Fellowship of Metropolitan Community Churches in writing.

Only published materials, including letters for publication, must be signed to be considered for publication. The

Editor may accept and/or modify any submitted material on the basis of potential libel or invasion of privacy.

At the discretion of the Editor, submitted material will be accepted and/or modified within the limitations of available space and its relevance to issues of current importance and interest to the readership.

The Editor will accept and/or modify submitted material consonant with its consistency with this Editorial Policy, with the stated beliefs of the Fellowship, and with generally accepted canons of journalistic ethics.

IN UNITY will seek not to be sexist, racist or ageist in its content. The language of any submitted material should be inclusive of gender, race and age whenever possible, as reflected in the current guidelines of the General Conference, or the Editor will modify the language to meet this requirement.

The currently effective Doctrinal Statement of the Fellowship will be reproduced in an appropriate location within each issue of IN UNITY.

ADVERTISING POLICY

Display Advertising: The Editor of IN UNITY may solicit and accept, and may contract with advertising agencies for, paid display advertising which is not in violation of the Editorial Policy. Advertising which involves tobacco, alcoholic beverages, or sexually-oriented services or products will not be accepted. The rates for display advertising will be determined by the Board of Elders, upon recommendation from the Editor.

Classified Advertising: The Editor of IN UNITY may solicit and accept paid classified advertising which is not in violation of the Editorial Policy. Classified advertisements for "personal services," such as modeling or massage, or classified advertisements seeking or soliciting sexual involvements or using sexual inuendo will not be accepted. The rates for classified advertising will be determined by the Board of Elders, upon recommendation from the Editor.

Public Service Advertising: The Editor of IN UNITY may solicit and accept either display or classified advertising from agencies, commissions, offices, districts and churches of the Fellowship, and from non-Fellowship nonprofit public service entities, which is not in violation of the Editorial Policy. A limited amount of such advertising may be accepted in each issue of the magazine, shall be captioned "Public Service Advertisement" in the case of display advertisements, and shall be published without charge or fee (except for preparation of camera ready copy).

CIRCULATION POLICY

The Editor of IN UNITY may advertise the magazine for subscription in other media appropriate to the character and readership of IN UNITY, and within the constraints of available funds in the IN UNITY budget. The Editor may also contract with appropriate bookstores, distributors and other vendors for the placement of IN UNITY for over-the-counter open stock sales, on either a permanent or a test-marketing basis. Both individual subscription rates and bulk purchase rates and terms will be determined by the Board of Elders, upon recommendation from the Editor.

DISPLAY ADVERTISING
RATE SCHEDULE

FULL PAGE	$100 per issue	(7½ x 9½")
HALF PAGE	$ 60 per issue	(7½ x 4 5/8" or 3 5/8 x 9½")
THIRD PAGE	$ 45 per issue	(7½ x 3" or 2 3/8 x 9½")
QUARTER PAGE	$ 35 per issue	(3 5/8 x 4 5/8")
SIXTH PAGE	$ 25 per issue	(2 3/8 x 4 5/8" or 3 5/8 x 3")

(All dimensions given are horizontal x vertical. There is an additional 25% preparation charge for ads not camera ready.)

The discount for repeat ads paid in full in advance is: 6 issues (FULL YEAR): 20% off; 3 issues (HALF YEAR): 10% off. (Preparation charges are not included in discounted rates.

Checks must accompany ad copy, payable to "UFMCC" and marked "IN UNITY Ad."

ATTACHMENT NO. 6

March 13, 1981

MEMO: REGARDS CURRENT CASH FLOW

To: Board of Elders
From: Office Administrator

Following is a recap of our accounts payable and current cash on hand:

January:		
Scriptomatic	$ 83.15	
Postalia	261.40	
		$344.55
February:		
Printshop Services	$ 1,749.94	
Carte Blanche	220.27	
Scriptomatic	108.43	
Gestetner	245.69	
MCC-DC (MCAC)	11.01	
Rev. Jim Glyer (MCAC)	126.00	
Inventory Central	124.50	
Messenger Air Freight	98.50	
Rev. Shields (General Conference)	500.00	
S.T.I.	1,000.00	
MCI (phone)	121.25	
		$4,305.59
March:		
Pacific Telephone	$ 1,470.87	
S.T.I.	500.00	
MCI (telephone)	30.44	
La Salle Paper	393.28	
Pernell Travel	1,698.90	
IBM	763.20	
Park Travel	451.35	
Adams Press	52.86	
Plainsite Supply	63.70	
Scriptomatic	146.10	
Gestetner	1,753.83	
Payroll (3-20 to 3-27)	4,400.00	
Payroll Tax (Approximate)	2,600.00	
Elders Meeting Per Diem	900.00	
		$15,224.53
TOTAL ACCOUNTS PAYABLE----------		$19,874.67
CASH ON HAND:		
General Account	$ 4,262.06	
Special "A" Account	1,809.57	
Savings Account	1,162.78	
		$7,234.41

We have a balance of $2,583.84 on the $5,000 loan from C.R.F.
We have a $4,000 loan from Crocker National Bank due on June 8, 1981

Sincerely,

s/s Phil

Phil

ATTACHMENT NO. 8

President Ronald W. Reagan
The White House
Washington, D.C. 20500

Dear President Reagan:

We, who are also oppressed, regret and empathize with the people of Atlanta, Georgia. We do believe in the power of prayer, but we know that it takes more than the prayers of every person in this country. It takes understanding of the fear being engendered. Suspicions are raised that not everything that can be done is being done. We empathize with the frustration coupled with the fear.

We know that if one person is oppressed, we are *all* oppressed. When we appear to do nothing, we make a mockery of the Constitution of the United States of America, which is designed to provide Liberty and Justice for all.

Mr. President, because we are not sure what should be done in Atlanta, we understand your dilemma. You do have at your disposal the tremendous resources of *all* the people of this Republic. Our concern is that you use *those* resources. This terror *must* stop! It is now of longer duration than the Iranian hostage situation.

We plead with you and implore you to express *more* than compassion. We recognize that you and the Congress have sent money–but more is needed to rebuild the morale of those people.

Is it too bold, Mr. President, to ask that you personally go to Atlanta to reinforce that there are millions of caring people in this country? You, personally, *need* to reassure, not only Atlantans, but all of our citizenry that "we the people" have not lost our capacity to love.

Thank you for hearing us,

s/s Troy D. Perry

Reverend Elder Troy D. Perry
Moderator, Board of Elders
Los Angeles, CA

Reverend Elder Freda Smith
Vice-Moderator
Sacramento, CA

Reverend Elder John H. Hose
Treasurer
Atlanta, GA

Reverend Shelley Hamilton
District Coordinator
Northeast District
New York, NY

Reverend Gilbert Lincoln
District Coordinator
South Atlantic District
Nashville, TN

Reverend Valerie Bouchard
District Coordinator
Great Lakes District
Chicago, IL

Reverend Candace Naisbitt
District Coordinator
South Central District
Austin, TX

Reverend L. Robert Arthur
District Coordinator
Southwest District
Los Angeles, CA

Reverend Elder Nancy Wilson
Clerk
Los Angeles, CA

Reverend Elder Jeri Ann Harvey
Los Angeles, CA

Reverend Elder Charlie Arehart
Denver, CO

Reverend Elder Jean White
London, England

Reverend Frank Scott
District Coordinator
Mid-Atlantic District
Richmond, VA

Reverend Judy Davenport
District Coordinator
Southeast District
Fort Lauderdale, FL

Reverend Robert Darst
District Coordinator
Mid-Central District
Omaha, NE

Reverend Austin Amerine
District Coordinator
Northwest District
Bellevue, WA

jfk

cc: Mayor Jackson
Governor Busby
SCLC
Ms. Coretta Scott King

ATTACHMENT NO. 9

March 3, 1981

Mr. Bob Arthur
5300 Santa Monica Blvd.
Suite 304
Los Angeles, California 90029

Dear Mr. Arthur:

Your request to have the Prisoners' Yellow Pages sent to inmates at Brevard Correctional Institution is being reviewed by the Library Committee in light of its guidelines. A member of that committee, Mr. Cody Thames, will be in contact with you as soon as the decision is made.

The request for the correspondence course "Why Am I Afraid To Love" is approved for the inmates at Brevard Correctional Institution. The materials pertaining to this course that were submitted to the Department for examination are acceptable. Further course materials will be reviewed before they are delivered to inmates and may be excluded under the provisions of rule 33-3.12, F.A.C.

The other course, "What is M.C.C. Today?" is not approved because of the content of the book used in the course, The Lord Is My Shepherd And He Knows I'm Gay. This book is unacceptable for the following reasons:

(1) It contains a graphic portrayal of sexual conduct that is in violation of law (pages 24-25, description of act of fellatio, prohibited by 800.02 Florida Statutes), and

(2) It contains passages that are sexually explicit (p. 22, pp. 24-25) and as a whole would encourage deviate sexual behavior.

Sincerely,

LOUIE L. WAINWRIGHT, SECRETARY

s/s William E. Counselman

William E. Counselman
Chaplaincy Services Coordinator

cc: Cody Thames
Ron Jones

ATTACHMENT NO. 10

WORLD CHURCH EXTENSION REPORT FOR JAN/MAR 1981

To: Board of Elders

From: Rev. Jean A. White, Executive Secretary for W.C.E.

Jan-March has been an interesting quarter in that we have been flooded with enquiries from Germany. I am enclosing a comprehensive list of the enquirers for your files.

Enquiries have also come from Luxembourg, Austria, France, Japan, Italy, and here in Great Britain. See attached lists.

It is difficult to know what and how to start in a country without a person being there, to act as 'worship coordinator', who also has some knowledge of the Fellowship. Which brings us back to the perennial question of finances again. Travel, etc. in the various parts of Europe is very expensive. We don't have the cut rate fares that you do in the U.S.A. The need for me to be 'full time' as Church Extension Officer grows daily. If it was possible to spend a week or so with the people that are enquiring and try to get them to start a feasibility study group, maybe a potential 'worship coordinator' would emerge from this. As you can see we have over twenty people in Germany enquiring recently, apart from sending them the usual literature, at present there doesn't seem much else I can do. Any ideas?

The Lord has moved in a wonderful way with the contacts that we have made in Poland. Last week I received letters from two of them whom I had put in touch with one another, and they were able to meet together in Warsaw. They recognised each other by the M.C.C. crosses we had sent to them. Apparently they were thrilled with each other's fellowship and are intending to try and meet together every six to eight weeks, tho' they live a good few hundred miles apart. One of them, Jerzy, commented that it was the knowledge that U.F.M.C.C. existed and that people were praying for him, that gave him the strength to face the adversity that surrounds him, being a gay Christian in the area where he lives.

We have had two men from the government backed gay club in Amsterdam visiting the London Church. One was the Treasurer of C.O.C. and one a committee member. They took back literature and said that they would display any kind of Fellowship literature that we would care to send them. We feel this is an exciting breakthrough.

HISPANIC MINISTRIES.
Rev. Mojica writes that things are moving in the work amongst the Spanish speaking peoples, especially since they have changed the times of service in Los Angeles. The other groups appear to be doing well. Bern David is very pleased with the results of his work with the Cubans in his area.

NIGERIA.
Rev. Maduka still says that he is not receiving the money from us. I can't understand it. He suggests that it goes through a bank here in London, instead of coming from L.A. Maybe this is one of the things that Rev. Arehart and I can sort out during our time in Nigeria. (A copy of his latest letter is attached). I have made quite a few enquiries as to the fares to Nigeria. To Lagos it is 494 pounds round trip from London, or British Caledonian do a flight to Kano, which from the map looks nearer to Rev. Maduka for 492 pounds round trip. There are no Apex or standby fares.

DENMARK.
The postal situation seems to be improving in Denmark and so I have been able to have contact with Bjorn Marcusson. The groups are growing steadily. Bjorn asked me to thank you for the invitation to take part in one of the morning services. He wishes to take up the invitation and has written acceptance of it to Nancy Wilson, but, is not sure with the post of the letter will ever arrive.

WORLD CHURCH EXTENSION SUNDAY.
As we did not receive the brochures, etc. in time (and still haven't) we have just asked the individual groups to take up a special offering. London raised about 225 dollars U.S. The other groups will be sending theirs in with their monthly tithe forms.

OFFICE SITUATION.
Chris and I have now moved into a bigger house and have designated one of the rooms for the Church Extension Office. At the moment some of the men and women from the London Church are in the process of altering it.

Sincerely in Christ,

s-s Jean A. White

Jean A. White

ATTACHMENT NO. 11

COMMISSION ON FAITH, FELLOWSHIP AND ORDER

Report to the 1981 General Conference

As required by the Board of Elders February 25, 1981, FFO report to General Conference X is being submitted in two sections:

1. Informational
2. Resolutions

Section One: Informational

In January of 1980 I was appointed by the Board of Elders to chair this commission. Recalling the stimulating excitement and introspection generated by FFO in 1976, I was eager to work in this area.

The first order of business was to submit to the Elders a list of persons to serve on the commission - (a list I thought reflected diversity of thought, position and geographical representation) and to propose an operating budget and define achievable goals through July of 1981. The list of persons was re-worked, and the budget postponed to July-August and the achievable goals altered.

With the revised list of members, the altered goals and no budget to work from, a mailing went to each appointed member for suggestions, comments, etc. Bob Jones (Rev.) submitted a letter requesting permission to begin a "liturgical newsletter" under the auspices of FFO - but no follow-up was noted after permission and encouragement offered. After a minimal phone response assignments were listed (according to interest). The assignments were to be concluded by November 1980. No response was received.

In November 1980 I advised the Board of Elders of the general lethargic state of FFO and stated I would continue to serve as chair until General Conference 1981 at the conclusion of which I would resign.

A final compilation of information assembled - both new and old - was submitted to and published in the February/March issue of "In Unity." No response was received prior to April of 1981.

In February of 1981 FFO was asked to review by-law change proposals by the Elder's Task Force on Inclusive Language - no small undertaking. Because of the lack of any commission work, nothing has been done in that regard. The information referred has been kept in a FFO file with no action - other than at a local level.

Section Two: Resolutions

In view of the fact that there has been no commission activity - there are no commission resolutions to present. Perhaps this conference can call into being a viable commission - however my own personal feeling is that there are quite enough titles and paper projects that produce nothing - and unless there is a genuine resurrection of real interaction, FFO might just as well be given a Leave Of Absence.

Rev. Brenda Cisneros-Hunt

ATTACHMENT NO. 12

MINISTERIAL CREDENTIALS AND AFFAIRS COMMITTEE
JANUARY 1981 MEETING–DALLAS, TEXAS
REPORT TO THE ELDERS

Dear Elders:

The meeting in Dallas was very productive. I think that you will be pleased with the examinations which were developed. There are several areas which the Committee wished you to know and, where possible, on which to take action. I will list them and await your response. If you need further information about any of them, please let me know.

1. Continuity–the Ministerial Credentials and Affairs Committee feels that at least one member of the District Review Committee should be appointed continually. In other words, there should be some way to establish the continuity of at least one District Review Committee member.

2. The Committee feels that the member of the Committee who attends the District Conference needs to have the time to stay with the District during its Conference meeting. It is very frustrating to go to a city, do the District Review Committee work and then leave. The districts are bearing the expense of transporting the Committee members and we feel that they should reap some reward beyond the DRC meeting. We ask the elders to check dates for conflicts.

3. Each District Review Committee should have an alternate member appointed for emergencies.

4. We would like the elders to appoint new replacement members of the Ministerial Credentials and Affairs Committee at your next meeting. (Replacing Austin Amerine, Robert Cunningham, John Gill and Roy Birchard.) You have already appointed Karen Ziegler to fill the next vacancy. The reason we request this early appointment is so that they can sit with us in our meeting prior to General Conference, since they will rotate on following the Conference. This will give them a feel for the Committee and will help in continuity. With such a major changeover, as Chairperson I feel it is imperative to give the replacement members an awareness of the Committee process.

The following resolution was passed by the Committee:

RESOLVED that the Elders appoint the persons listed below as the task force to meet at Ministers' Conference and General Conference in hearings to institute an exploration of the need, and possible answers for, on-going pastoral care of the clergy and spouses of the Universal Fellowship of Metropolitan Community Churches. Those persons named are: The Reverend Sandy Taylor, The Reverend Anne Keast, The Reverend Brent Hawkes, Ms. Jackie Walker, the Reverend Don Johnson (for hearings at General Conference), The Reverend Larry Uhrig (Chairperson), The Reverend Robert Cunningham and Mr. Neil Malmquist, The Reverend Valerie Bouchard; The Reverend Jim Glyer, The Reverend Dusty Pruitt. This is in response to the separation of/setting up of an effective pastoral care system for ministers.**

5. The Ministers' Manual as published has several inaccuracies and errors. There was also material left out (transfer of ministers from other denominations). The form listed in the manual is not the form which was decided upon by the Ministerial Credentials and Affairs Committee. We are unaware of the origin of that mistake--probably within our own editing process. You asked that we decide on a process. I brought that before the Committee and our decision is to keep the process as it has been outlined. Give that, a person with credentials from another denomination must certify with appropriate documentation that s/he holds credentials in that denomination. We still feel strongly that the person should have one year's membership in a local MCC, should take all of the proficiency examinations and should go through the initial license process.

6. The Committee requests that the Moderator, in setting the agenda for General Conference, place the Committee Report (with the exception of certification of ministers) after the report from Government Structures and Systems. We wish to see the Bylaws amendments as they are affected, realizing that when passed by General Conference they are immediately effective. We would then like to follow them and place the revised Ministers' Manual on the Conference floor for approval. This would necessitate sometime, hopefully in the near future, my presence in Los Angeles with the publication staff to revise the Manual, removing errors and adding the following: guidelines for applicants for professional ministry (this is a help in writing the statement of faith, listing areas which should be included in the discussion such as Christology, the nature of God, justification, sanctification, etc. as well as areas which should be discussed in the call section of the paper, including personal and family church background, awareness of call to UFMCC ministry, awareness of call to ministry, etc.); proposed guidelines for MCAC advisors (giving a fuller definition of the advisory role) and a guideline for interviewing applicants for ordination candidacy.

Thank you very much for taking the time at your next meeting to deal with these issues. If I can be of further service to you, please feel free to call upon me.

God bless,

s/s Jim

The Reverend Jim N. Dykes, Chairperson
Ministerial Credentials and Affairs Committee

** Appendix to the RESolution on previous page:

The Task Force on Pastoral Care is given the following agenda for its initial consideration:

The task of the ministry of pastor care is to:

1. Provide the Fellowship a continuing flow of information on resource material for pastoral care of the clergy, i.e., books, seminars, continuing education programs, resource persons in the areas of professional counselling and clinical pastoral education.

2. Sponsor clergy retreats and workshops at regional and district levels to address issues of pastoral concern, such as depression, relationships with spouses, conflict with boards and congregations, self-image, authority, etc.

The future direction of the ministry of pastoral care would be to operate Fellowship conference and retreat centers and engage in full time pastoral care for clergy and their spouses. The ministry of pastoral care would consider and advise the Fellowship on all matters related to the mental, physical and emotional health of our professional clergy; such matters would include benefits, retirement plans and other medical benefits.

The Task Force is charged with the responsibility to seek the resources in this Fellowship to initiate this ministry, to advise the Board of Elders on the creation of a structure to fulfill this ministry. The following are initial guidelines for this structure:

1. The proposed Commission on Pastoral Care would be made up of qualified lay and clergy persons who have experience and training in the areas of Clinical Pastoral Education, Counselling and all related mental health professions.

2. The Chair of this ministry would have access to the Ministerial Credentials and Affairs Committee to advise the Committee and to advocate pastoral care issues in the construction and implementation of structure.

3. The Chair of the Ministerial Credentials and Affairs Committee's Subcommittee on Concerns would be liaison to the proposed Commission or Institute for Pastoral Care.

ATTACHMENT NO. 13

CRITERIA FOR SELECTION OF MCAC MEMBERS

1. The Board of Elders will seek diversity in view-points, experience and geographical location of persons considered for appointment to MCAC positions. This diversity should reflect the diversity within the ministry of our Fellowship.

2. At this time, only ordained ministers shall be considered for appointment.

ATTACHMENT NO. 14

TO: UFMCC Board of Elders

FROM: R. Adam DeBaugh, Co-director, Department of Ecumenical Relations

RE: Quarterly Report of the Department of Ecumenical Relations for March 1981

Greetings in the name of the Savior, Christ Jesus! Things have been busy here, as usual. Over the past two and a half months or so since your last meeting we have had the regular Washington Inter-religious Staff Council (WISC) meetings and the Civil and Religious Liberties Task Force meetings, as well as the normal flow of people and information around the office and the building.

On January 11 I attended the ordination of our old friend June Totten, head of the American Baptist Churches' Washington Office. June was ordained into the Christian ministry at Calvary Baptist Church in Washington and we were invited to be present and to say a few words as part of the charge to her as a new clergy. June has been a good friend to our office, so it was a pleasure to participate in the service.

On January 23 I had lunch (at the Eagle, of all places!) with Bob Hasek, whom I have mentioned before in these reports and who is Moderator of the Piedmond Synod of the United Presbyterian Church, and John Connor, who was the Moderator of the whole United Presbyterian Church in 1977. We had an excellent discussion about UFMCC's role in the inter-religious community.

I was in Los Angeles from January 30 until February 11 and preached at De Colores MCC and MCC in Pomona while there. I also had an oppurtunity to spend some time with Chris Glaser, the openly Gay lay person who pretty much runs the West Hollywood Presbyterian Church. I also spent a good deal of time discussing the ecumenical participation in the 1981 General Conference with various staff people in our headquarters.

Soon after my return to DC, I preached at Bet Mishpacheh, Washington's Gay synagogue, on February 13, on the Yellow Star of David and the Pink Triangle. I speak tonight, March 5, to the Gay group at Catholic University about UFMCC. I have had meetings with many people from other Lesbian/Gay religious organizations, including Harry Dean (Dignity staff person), Frank Scheuren (Dignity international president), John Lawrence (Integrity President), and Leo Treadway (Lutherans Concerned co-chair).

We have continued our negotiations with the National and World Councils of Churches (an article I wrote for the February issue of A New Day inspired the Religious News Service to call this morning for an interview about our intention to join the NCC and the WCC), as well as with J-SAC, COWIM, NCCC and COCU. I sent a quantity of materials to all the Elders and the heads of the Faith, Fellowship and Order, Government Structures and Systems, and Laity Commissions from the Consultation on Church Union.

ACTION ITEM Some time ago, when the Department of Ecumenical Relations was created by the Elders, we had four areas of ministry for the department: ecumenical organizations, other denominations, Lesbian/Gay religious caucuses and groups, and Lesbian/Gay seminarians.

While I was in Los Angeles I spent some time with the Rev. Pepper Shields and Dr. Dick Follett at Samaritan Theological Institute. We discussed the Gay seminarians project and agreed that this is an area Samaritan really should be doing. I will be sending all of the information I have in my files on the Gay seminarian project to STI and would hope that the Elders would transfer that project to STI.

This, then, is the only action item I have in this report, that the Gay seminarians project be moved from the Department of Ecumenical Relations to Samaritan Theological Institute.

That is all for this quarter; many thanks for your support and prayers and may the Lord God of Israel continue to bless you and your ministries.

ATTACHMENT NO. 15

TO: The Board of Elders, UFMCC

FROM: Rev. Karen Ziegler

This is a preliminary report about the National Council of Churches Commission on Women in Ministry (COWIM). I have just returned from my third meeting of the Commission. I have been representing UFMCC there for a year and a half. I apologize for waiting so long to begin to report to you about this, but COWIM has just gone through a complete restructuring and re-visioning process which began with the first meeting I attended. It was a difficult time to report on.

At the March meeting last year, the Commission adopted the following goals, around which we now structure all our work.

1) To create an ecumenical base for the advocacy and empowerment of all lay and ordained women in church-related occupations.

2) To be involved in theologizing from a wholistic perspective in order to transform the vision, nature and practice of ministry.

3) To call denominations and constituencies to accountability and to facilitate the fulfilling of their responsibilities for recruitment, preparation, placement and support of lay and ordained women in church-related occupations.

There was a clear decision at that meeting to change some of the membership of COWIM so that these goals could be more effectively implemented. We were ready to move from being a marginalized support community to becoming an ecumenical group which could effectively work for systemic change in the churches. Also at that meeting an Advisory Committee was set up to aid in the transition. Since I am in New York, I was appointed to that committee. I attended several meetings at the Interchurch Center to help prepare for the October 1980 meeting.

At the October meeting, in addition to the usual information sharing, work in task groups, and worship, we continued to work on a constituency paper. The most striking feature of this paper was that 50% of the membership of COWIM is to be women of racial/ethnic minorities. For this reason it is important that the next UFMCC person at COWIM be a racial/ethnic minority woman. Ideally, we would increase the size of our delegation to two now, adding someone Black, Hispanic, or Asian. The size of many delegations is four people. I understand that this may not be possible.

Also, at the October meeting the leadership of COWIM completely changed. Out of the membership of fifty, six women were elected to the new steering committee. I am one of them, and am honored and delighted to be doing this. It means that in addition to the two meetings a year which UFMCC finances, the Commission pays my expenses twice a year to go to steering committee meetings. I attended one prior to this last general meeting and the next one is scheduled for June.

COWIM is in a very good place now. There is new energy and committment. Most of the women on the Commission are high-level denominational executives. A few are parish ministers. All are learning about UFMCC, and my credibility there is very good. I believe COWIM will become important to us when we apply for membership in the National Council because these women are willing to be our advocates and are in positions where their voices are likely to be heard.

The tenure of the present steering committee has not yet been determined. We will probably stay on through the next two meetings. I would like to continue as UFMCC's representative to COWIM for another year. I would also like to help with our application to the National Council. I believe that my location in New York, as well as the contacts I am making through COWIM, will facilitate that process.

I also would like somehow to share some of what I am learning about women in ministry in other denominations with women and men in ministry in UFMCC. I request a budget of $60.00 for the following year in addition to my travel expenses to the next two general COWIM meetings so that I can distribute a newsletter to UFMCC churches about women in ministry. The first one would come out next November and the second, the following April.

COWIM has been a tremendous experience for me personally and I am excited about sharing it with you and others. I believe that UFMCC will reap many benefits from its long investment in COWIM's work. I am grateful to represent our Fellowship there.

REspectfully submitted,

s/s Karen Ziegler

ATTACHMENT NO. 16

To: The Board of Elders

From: Rev. Anne Keast Co-Pastor of MCC Louisville, KY

Dear Board of Elders,

The Social Welfare and the Minister Conference was held in Louisville, Kentucky February 4 thru 8th of 1981. I'd like to thank you for giving me the opportunity to attend and share the following report with you.

The theme of the conference was "That All May Be Whole." The conference was sponsored by the Presbyterian denomination. At the beginning of the conference and throughout there were major concerns that were discussed. They were as follows:

1. The owning of their own church buildings has become an albatross. The expense limits the local outreach.
2. The laity of the church still wants their ministers to lead them. The clergy have the final say and also have to carry the responsibility.
3. They felt that they were a denomination of "COMFORTABLE CHRISTIANS."
4. Gays--what do we do with them??
5. Reagan has brought about paranoia.
6. Moral Majority---fear.
7. Tradition and religious ways have caused a lost focus of Christianity.
8. The direction of the denomination is divided.
9. Blacks could take over the denomination.
10. Handicaps, single and divorced persons are all around us.

There was much dilemma within the body, yet something beautiful kept flowing. The power of the Spirit. Also, the freedom to openly discuss what would Jesus do in situations, what would the Christ have them do as a people, generated throughout the conference. During the workshops, Jesus was often verbally brought to mind, referring to Him as person, brother, action, doer, and friend. The unspoken acceptance was Savior. There was a wanting to know how this person, Jesus, could stand society's pressures and the needs of people all around?!! How did Jesus respond? The overall conclusion was that Jesus acted, and did so non-violently.

"Hunger and the Enablers" was a workshop that really looked at what to do and how to do it as Jesus might. First, the only way to know hunger is to be hungry. Going without extras was a beginning point. The enabler is reminded that giving without judgement is important. Trying to eat one meal a day as a way of understanding was discussed also. At the end of the workshop we sang "They Will Know We Are Christians By Our Love."

I attended the workshop "Community Based Health Care." We discussed the issue of local churches setting up health care in their buildings and offices. The expansion of the church would be far beyond a Sunday Service. Citizen involvement and professionals was also looked at with a team approach emphasis. The interaction among the people with Jesus at the front line was stressed.

We looked at the use of Worship as a healing time, and using healing techniques in all we do all week long. There is a program in Tulsa, Oklahoma called NEIGHBOR FOR NEIGHBOR (NFN). This program helps others to help themselves. They offer a wide range of free services for anyone. The program has been going since 1965. Today, they run a $210,000 operation. Everything is donated. The program serviced 12,000 people for 1980. There is no money transaction. The operation started with $6,000. That money was used to rent space and the program has proven worthy. The program represents, according to the founder, living liberation.

"Backyard Revolution" was a suggested reading for those of us who attended the workshop on: "Community Action and Social Change." During the workshop we shared our thoughts and experiences with community groups, block clubs, and boards. We shared the importance of getting our communities to re-group, and be supportive of one another. Fear and paranoia of change often causes the strong lack of change for the better. One person expressed a very common, however prejudicial, fear as we get so community oriented and accepting of all cultures and lifestyles, aren't we going to have to lower our standards? The reactions were varied to this statement. The leader of the workshop responded immediately. Well, then, he said, who is this very person we call Jesus? Jesus was poor, of a low income, low education, yet we follow his example!! The final comment in this workshop was that we need to re-organize and get with the Lord!

Very briefly, I attended the workshop on "Housing–A Crisis." We looked at the Invasion-Succession theory. The stripping of a people through displacement means the stripping of their very dignity. The disabled persons within this denomination are finally having a voice. The workshop dealt with physical structural change and more profoundly important, congregational mental change toward this forgotten people.

Throughout the five days I attended 6 workshops and had an opportunity to talk with many in small groups as well as larger ones. I felt a security and freedom among these, my Christian Sisters and Brothers. We were at a conference together, struggling with a common concern, and I found myself witnessing. I was able to share who I am, my profession, my denomination. Something powerful came from this conference. Suddenly, the light was bright. God has saved us as a Fellowship, hundreds of years of unnecessary tradition. Our often claimed diversity has blessed us to be more growing, more accepting if we claim it as our Liberation!!

In Christian Spirit,

s/s Anne Keast

February 18, 1981

ATTACHMENT NO. 17

REPORT TO THE BOARD OF ELDERS, UFMCC

N.C.C. Interreligious Task Force on Criminal Justice

Greetings in the Name of Christ!

Following is a report of my meeting with the National Council of Churches in Christ Interreligious Task Force on Criminal Justice, which I attended in place of Rev. Bob Arthur, then Director of the UFMCC Office of Institutional Ministry.

First, some background: The Interreligious Task Force on Criminal Justice (ITFCJ) has been meeting for nine years. They were originally instituted to deal with police use of deadly force issues. Since that time, they have expanded their work into four major areas: Abolition of the Death Penalty, Police Use of Deadly Force, Prison Ministry and Issues, and Networking. Membership in the ITFCJ is comprised of representatives from the member denominations of the N.C.C. (we are the only non-members to sit in this task force.)

The first day of meeting, Tuesday, January 13, involved a sharing session for those present about past successes, future plans, and denominational work in the Criminal Justice field. Briefly, some of those comments are included below.

The American Baptist Churches, National Council on Crime and Delinquency:

> We are attempting to deal with a response to what we see as the "Right-moving" conservatism in the U.S.A. We are developing forward looking policy statements dealing with our response to the Criminal Justice issue. We are also involved in a process of reconciliation, dealing with members from other denominations. Our major concern at present is in finding alternatives to incarceration. We hope in the future to develop an organized crime deterrent project.

The United Presbyterian Church and the Presbyterian Church in the U.S. (two different denominations at present):

> Both UPC and PCUS are developing a strategy to combine the efforts of both offices dealing with Criminal Justice issues. Heavy stress is being placed on local presbyteries for involvement. (see footnote 1). We have just completed a state by state profile on criminal justice, dealing with numbers of prisoners incarcerated by state and locality. (see footnote 2). We are developing policy statements regarding the imbalanced racial and economic mix (prison populations are predominately third-world and poor people) and have established an Emergency Fund for Legal Aid to help members of Third World and racial and economic minority groups.

No. 1 See attached - Criminal Justice Sunday, P.C.U.S. and U.P.C., USA.

No. 2 Elinor Hare, author; available from The Section of Christian Social Relations; The Womens Division; Board of Global Ministries, United Methodist Church.

The American Baptist Churches, Chaplaincy Program (Rev. Paul Strickland):

> ABC Chaplaincy programs are presently involved in dealing with the racial justice policies of prison administrations by developing special ministries for "special need" persons. We see a definite need for concise denominational statements from the ABC on Criminal Justice issues. Work is continuing on the draft counseling program and in the military chaplaincy program. We are finding many gaps in our programming.*

(*Comment: Rev. Strickland has expressed a great deal of interest in the Innovative Ministries of the UFMCC. He would appreciate copies of all our programs, plans, and procedures in the areas of special needs ministries. Any assistance you can give me in compiling these for him would be greatly appreciated.)

The American Lutheran Church:

> The ALC has no major programs dealing with Criminal Justice issues on a denominational level. We see a need for and hope to work for a policy statement from our denomination in the Criminal Justice area. The Social agencies of the ALC are dealing with prison ministries. Local church level ministries are relatively successful at this time.

The United Methodist Church:

The UMC is presently dealing with economic and racial issues and an equitable Christian response. (see footnote 3)

(Comment: All denominations present seemed to express a definite thought that funding was becoming a major problem for their programs. While Criminal Justice issues have never been high on priority lists, there seems to be a definite trend in cutting back expenditures in this area as it is seen as a non-revenue producing ministry, while the pastoral ministry and missionary ministry seem to be at least self-sustaining. I feel that there will be an ever-increasing shortage of operating funds in this area, and strongly recommend to you that we take a look at the increase in our own programs that these cut-backs will ensue. As other denominations reduce personnel, our own area representatives and staff will have increased case loads.)

(Comment: It became apparent early in the meeting that the involved and intricate organizational structures of these major denominations were a detriment rather than an aid to the successful ministry in the Criminal Justice areas. I saw so much over-organization and red tape that it gave me a whole new appreciation for the effective simplicity of our present form of structure and government!)

Other denominations (The Reformed Church in America, in particular), shared their input with the Task Force. It was a good time of ministering to one another and reminded me a lot of minister's conferences! We closed for the day, and continued informal discussion and ministry well into the wee hours of the morning!

Wednesday, January 14, began the actual work of the four Work Groups. With our relationship to the Joint Strategy and Action Committee (JSAC) and the Task Force, I sat in on the Prison Ministries and Issues Work Group. This work group deals with prison ministry, prison construction, fair treatment of inmates, and the refugee resettlement issue as it applies in the Criminal Justice area. We discussed at great length the federal government's plan for new prison construction, and our participation in the National Committee on Prison Construction. A resolution was discussed and ultimately passed endorsing the National Alliance for Reduction of Imprisonment, with the N.C.C. Policy Statement on Criminal Justice as a basis for the resolution (see footnote 4).

We agreed to send a representative to the National Committee on Jail Reform meeting to be held this Spring. We also discussed the response of denominational representatives to the Immigration and Naturalization policy regarding the exclusion of homosexual aliens to the U.S. in light of the present Cuban and Haitian situation.

The Police Use of Deadly Force/Law Enforcement Work Group dealt with the concept of conciliation ministries. Believing that such ministries between law enforcement officials, prison populations, and prison administrations can go a long way in resolving possible disruptions and riots, and believing that such a structure should be of an ecumenical nature, it was agreed by resolution to explore those possibilities for structuring such a program and getting the funding for same.

The Abolition of the Death Penalty Work Group discussed progress that is being made in that area. The next meeting of the Coalition Against the Death Penalty will be March 27, 1981 at the A.C.L.U. building, W. 43rd Street, New York City. Their annual membership meeting will be September 18 and 19, 1981, at a location to be announced. (I believe we should plan to attend both if at all possible). This Work Group is also working on developing seminars led by prior death row inmates to bring the Death Penalty Issue to a prominent place in denominational discussions.

The Networking Work Group deals with the concept of communication between organizations that are working toward similar aims and goals in the criminal justice arena. (see footnote 5). They act as a clearinghouse for information for organizations not affiliated with the N.C.C. or ITFCJ. They are in the process of compiling a two state (New York and Ohio) case study of religiously based organizations that have activities in the Criminal Justice area, including local church ministries as well as state wide programs, to be listed by denomination. (See footnote 6).

This Work Group is also working on public policy and legislative matters. They have suggested that the next meeting of the ITFCJ in Washington, D.C. to be May 11, 12 and 13, 1981, include a day for presenting an ecumenical presence to the Legislature, lobbying efforts of individual Congressional members, and an open house for social action and interaction for spokespersons from Congress and the denominations.

(Comment: I believe it would be a wise political move for us to offer to host the May meeting at our Church at MCC, D.C., if at all possible. A conference room for 15-20 and two or three classrooms or offices are all that's required. If you agree, and MCC DC can host, the contact person is Mr. John Adams, at the Board of Global Ministries, United Methodist Church, Washington, D.C. Mr. Adams is acquainted with Mr. Adam DeBaugh, who could perhaps arrange the meeting).

Attached

Footnote No. 1 - "Criminal Justice Sunday Program," P.C.U.S. & U.P.C., USA.
Footnote No. 3 - "A Policeman in the Ghetto"

ATTACHMENT NO. 18

9 March 1981

Dear Regents, District Coordinators, Lay Representatives,
and Friends of Samaritan Theological Institute:

Enclosed is your copy of the minutes of the meeting of the Board of Regents of 20 February 1981. Sorry for the delay in getting these out to you, but we have been active here at STI.

First, we have moved into the new offices adjacent to our old suite, thus doubling our space. Second, we have hired Rev. Lucia Chappelle as the Administrative Assistant discussed in the minutes (page two). Third, we have found a grant-writer and have begun laying out specific plans with her. Fourth, we have had a brief assessment of our library from a rare book dealer (the library may be worth $40,000 at this moment and will increase in value when our cataloging is brought up to date). Fifth, we are making real progress in our move toward accreditation (we only need $50,000 in tangible assets to apply for the "Authorized" status). Sixth, we are holding our second faculty meeting tomorrow afternoon to review our curriculum. Seventh, we are working hard to prepare a multi-media presentation for the Detroit Clergy Conference, though we can not guarantee at this moment we'll have that completed in time. Eighth, etc., etc., etc. As you can see, we have not been sitting around with nothing to do in the three weeks I've been here.

Of note in the minutes, please see the change in the schedule for the next meeting: to enable our Regents to participate in the EXCEL experience, we've moved the date back one week to Friday, June 12th. Regents, please let me know as soon as possible if you have any problems with that date and whether or not you wish to participate in the EXCEL weekend. We'll need advance notice for your reservations.

District Coordinators and Lay Representatives, please note the report from the Division of Extended Studies (page three, center). We are encouraging folks to take the U.F.M.C.C. Polity course (at $50 per course or $40 per course with five or more enrollees) prior to General Conference in Houston. The course runs ten weeks, so there's still time to have your delegates in your districts take it. We think it could help greatly in the Business Meetings especially. We'd encourage alternates and observers to take the course as well, for much of what happens, as you know, is in relation to our history.

Finally, while we are rapidly expanding our vision here at STI, please be assured that we are not losing sight of our basic mission: an educational outreach of the U.F.M.C.C. established for very special reasons. We are increasing our academic outreach: we are in active dialog with several area churches about piloting Religious Education materials and developing resources that can be used by the entire Fellowship's churches. We are seeing a renewed commitment to the training of laypersons in religious education rather than in just the training of clergy. We are encouraging new faculty members, both inside and outside MCC, to join us locally and through our Extended Studies – and we are encouraging these good folks to bring with them diverse views in active dialog with each other. Surely an educational institution is the place to explore differences, to embrace diversity, and to foster pluralism; at the same time, we are working to balance the theoretical with the practical, the intellectual with the experiential. We are having fun responding to these many challenges in Christian education and training.

Finally, let me again stress the need STI has for comments from you good folks throughout the Fellowship. I shall be at the Clergy Conference in Detroit and I'm really looking forward to a good time of sharing with you there. We need not to hear only the compliments and the good things we are doing; we need equally to hear what we are failing to do for you, to hear what you want us to do. While it will be impossible to please everyone, we think it is possible to listen responsively and to act responsibly. STI is, at this moment of our development, ready to bloom; to help us grow in God's love.

Yours in Christ's love,

s/s Dick Follett

Dr. Richard J. Follett
Executive Director

Enclosures

Footnote No. 4 - Resolution in support of the National Alliance for Reduction of Imprisonment, by the Prison Ministries Work Group

Footnote No. 5 - Proposal on Case Studies of Religiously Based Activities in Criminal Justice, from the Networking Work Group

Footnote No. 6 - Reader Interest Survey from Joint Strategy and Action Committee for Networking Work Group.

I thank the Board of Elders for allowing me this opportunity to attend the ITFCJ meeting. It was enriching to me personally and a boost to my ministerial abilities. The Administrative Board of the Task Force has requested that I attend in addition to Rev. Arthur. At his recent resignation, it is my suggestion to you that this valuable contact with the NCC be continued, especially with the addition of this extra seat on the Task Force. I would like you to consider Ethel Leffingwell, the area representative from Baltimore, Maryland, to fill this seat, as I believe her expertise in the Criminal Justice area would be beneficial to the UFMCC.

I would also like to recommend for your consideration in the future a denominational policy statement regarding our position on Criminal Justice matters. This statement could deal with the Moratorium on Prison Construction, Alternatives to Incarceration, the I.N.S. exclusionary policy regarding homosexual aliens, Conciliation Ministries, and the Abolition of the Death Penalty.

I commend your recent decision to proceed with membership in the National Council of Churches. Our present ties to that body, through the Interreligious Task Force on Criminal Justice, and through our connection to their Task Force on Aging, as well through our other contacts, will be enormously strengthened by your decision.

I pray God's blessings upon each of you as you administer the affairs of Christ's Church.

Yours in Christ,

s/s Rev. Bruce R. Hughes

Rev. Bruce R. Hughes

CC: Each Elder
Adam DeBaugh
Ethel Leffingwell

COMMISSION ON GOVERNMENT STRUCTURE AND SYSTEMS

REPORT TO THE GENERAL CONFERENCE

APRIL 1, 1981

The commission met in Toronto, Canada, on June 12-15, 1980. The following commission members were present:

Lay Members	-	Larry Rodriguez	-	Southwest District
		George Kennedy	-	South Central District
		Kerry Brown	-	South Atlantic District
		Dick Follett	-	Southeast District
		Herm Mank	-	Northwest District
		Allen Fox	-	Mid-Atlantic District
		Jackie Walker	-	Great Lakes District
		Larry Whitsell	-	Mid-Central District
		George Olds	-	Canadian District
Clergy Members	-	Rev. Bob Arthur	-	Southwest District
		Rev. Candace Naisbitt	-	South Central District
		Rev. Gil Lincoln	-	South Atlantic District
		Rev. Judy Davenport	-	Southeast District
		Rev. Shelley Hamilton	-	Northeast District
		Rev. Austin Amerine	-	Northwest District
		Rev. Frank Scott	-	Mid-Atlantic District
		Rev. Val Bouchard	-	Great Lakes District
		Rev. Bob Darst	-	Mid-Central District
		Rev. David Gunton	-	Canadian District
Chairperson	-	Rev. Don Eastman		
Asst. Chair	-	Jean Gralley		

In consideration of the By-Laws proposals 9 through 22 presented at the 1979 General Conference and referred to GSS, the commission concentrated its attention at this initial meeting on Article IV of the Fellowship By-Laws. An initial draft of proposed revisions was completed. Members of the commission agreed to seek input on the proposals from their respective districts prior to the next GSS meeting.

The commission met again in Dallas, Texas, January 15-17, 1981. Members present included:

Lay Members	-	Larry Rodriguez	-	Southwest District
		George Kennedy	-	South Central District
		Bob Harmon	-	South Atlantic District
		Jonee Shelton	-	Southeast District
		Herm Mank	-	Northwest District
		Allen Fox	-	Mid-Atlantic District
		Jackie Walker	-	Great Lakes District
		Larry Whitsell	-	Mid-Central District
		Marcia Geyer	-	Northeast District
Clergy Members	-	Rev. Bob Arthur	-	Southwest District
		Rev. Candace Naisbitt	-	South Central District
		Rev. Gil Lincoln	-	South Atlantic District
		Rev. Judy Davenport	-	Southeast District
		Rev. Shelley Hamilton	-	Northeast District
		Rev. Austin Amerine	-	Northwest District
		Rev. Frank Scott	-	Mid-Atlantic District
		Rev. Val Bouchard	-	Great Lakes District
		Rev. Bob Darst	-	Mid-Central District
		Rev. David Gunton	-	Canadian District
Chairperson	-	Rev. Don Eastman		
Asst. Chair	-	Jean Gralley		

Part of this meeting included input from members of the M.C.A.C., who met jointly with the commission on January 16. At this meeting the following recommendations for revision of Article IV were finalized.

1981 GENERAL CONFERENCE, Houston, Texas MONDAY EVENING, August 3

EVENING WORSHIP 7:30 - 9:00 PM

(* indicates that the congregation should stand)

*Singspiration (Cheri Miller - Austin, Texas, U.S.A.)

Welcome and Announcements (The Rev. Jeffrey D. Pulling, Oakland, CA, U.S.A.)

*Call to Worship - Jeremiah 9:23-24 (David Anderson - Dallas, Texas, U.S.A.)
"Let not those who are wise boast of their wisdom. Let not those who are strong boast of their might. Let not those who are rich boast of their wealth. But if anyone wants to boast, let them boast of this, that they understand and know me, that I am YAHWEH, who practices kindness, justice, and righteousness on the earth; for these are what please me."

*Hymn #27, "Love Divine, All Loves Excelling"

Invocation, Prayers of the Church (Mary Lou Kerchner - San Jose, CA, U.S.A.)
Sung Prayer Response:
"Hear our prayer, O God. Hear our prayer, O God.
Incline your ear to us, and grant us your peace. Amen."

Special Music - Hand Whistling (Sally Cohn - Portland, Oregon, U.S.A.)

Psalm 46: A Responsive Reading (Good News Bible - Today's English Version)
(led by David Anderson)

Leader: God is our shelter and strength,
always ready to help in times of trouble.
So we will not be afraid, even if the earth is shaken
and mountains fall into the ocean depths;
even if the seas roar and rage,
and the hills are shaken by the violence.

People: There is a river that brings joy to the city of God,
to the sacred house of the Most High.
God is in that city, and it will never be destroyed.
At early dawn God will come to its aid.

Leader: YAHWEH Almighty is with us; the God of Jacob is our refuge.
Come and see what our God has done.
See what amazing things God has done on earth.

People: God stops wars all over the world.
God breaks bows, destroys spears, and sets shields on fire.
"Stop fighting," God says, "and know that I am God,
supreme among the nations, supreme over the world."

Leader: YAHWEH Almighty is with us; the God of Jacob is our refuge.

Offering of Our Gifts (Jacquie Walker - Detroit, Michigan, U.S.A.)
Offertory Anthem (MCC Portland/MCC Boise Choir)
*Doxology: "We give thee but thine own, whate'er the gift may be.
All that we have is thine alone, a trust, O God, from thee. Amen."
*Prayer of Dedication

Anthem - "Give Us A Vision" (Charles Butler - Washington, D.C., U.S.A.)

*Scripture Reading - Luke 4:1-14 (New English Bible)
(read in Danish by the Rev. Bjorn Marcussen - Copenhagen, DENMARK)

"Full of the Holy Spirit, Jesus returned from the Jordan, and for forty days was led by the Spirit up and down the wilderness and tempted by the devil. All that time he had nothing to eat, and at the end of it he was famished. The devil said to him, 'If you are the Son of God,

tell this stone to become bread.' Jesus answered, "Scripture says, "Humanity cannot live on bread alone." '

Next the devil led him up and showed him in a flash all the realms of the world. 'All this dominion will I give to you,' the devil said, 'and the glory that goes with it; for it has been put in my hands and I can give it to anyone I choose. You have only to do homage to me and it shall all be yours.' Jesus answered, 'Scripture says, "You shall do homage to YAHWEH your God and worship God alone." '

The devil took him to Jerusalem and set him on the parapet of the Temple. 'If you are the Son of God,' the devil said, 'throw yourself down; for Scripture says, "God will give angels orders to take care of you", and again, "They will support you in their arms for fear you should strike your foot against a stone." ' Jesus answered, 'It has been said, "You are not to put YAHWEH your God to the test." ' So having come to the end of all these temptations, the devil departed, waiting for a more opportune time.

Then Jesus, armed with the power of the Spirit, returned to Galilee; and reports about him spread through the whole country-side."

Sermon - "Not by might nor by power, but by my Spirit" (Zechariah 4:6)
The Rev. Nancy Wilson, Clerk of the Board of Elders,
Los Angeles, California, U.S.A.

*Hymns, "Spirit of God, Descend Upon My Heart", #44
"It Is Well With My Soul", #22

*Benediction (The Rev. Sky Anderson - San Jose, California, U.S.A.)

draft copy

Resolution

On the Use of "Elder"

as a Title

WHEREAS the Universal Fellowship of Metropolitan Community Churches is committed to inclusive Christianity and recognizes that language and titles may at times be divisive of Christians by fostering, however subtly, unncessary hierarchies and categories of Christian leadership,

WHEREAS the Universal Fellowship of Metropolitan Community Churches affirms the active and essential priesthood of all believers,

WHEREAS the Universal Fellowship of Metropolitan Community Churches promotes individual Christian ministries among all its members,

WHEREAS the Universal Fellowship of Metropolitan Community Churches seeks to continue to affirm the inclusive and universal priesthood of all believers,

WHEREAS an office should not dictate title but should only be descriptive of duty and responsibility,

BE IT THEREFORE RESOLVED that the General Conferece, in its rightful role as the ultimate governing body of the Universal Fellowship of Metropolitan Community Churches hereby revokes the 197_ Elders' action (_____) in determining titles for Elders and determines that the title of "Reverend Elder" shall not be used in this Fellowship henceforth.

1._____

2._____

etc. to 25

How about the grammatical and common usage argument? We don't say the Rev. Pastor ..., or the Rev. District Coordinator ..., or the Rev. Bishop ... . The proper terminology is The Rev. ..., Elder (or Pastor, etc), or Elder ... or Pastor ... .

(1) WHEREAS the Universal Fellowship of Metropolitan Community Churches is committed to inclusive Christianity,

(2) WHEREAS the Universal Fellowship of Metropolitan Community Churches affirms the active and essential priesthood of all believers,

(3) WHEREAS the Universal Fellowship of Metropolitan Community Churches promotes individual Christian ministries among all its members,

WHEREAS the Universal Fellowship of Metropolitan Community Churches recognizes that language and titles may at times be divisive of Christians by fostering, however subtly, unnecessary hierarchies and categories of Christian leadership,

(4) WHEREAS the Universal Fellowship of Metropolitan Community Churches seeks to continue to affirm the inclusive and universal priesthood of all believers:

BE IT THEREFORE RESOLVED that henceforth the evolved title of "Reverend Elder" shall not be used in this Fellowship.

The General Conference, in its rightful role as the ultimate governing body of the UFMCC, hereby revokes the 1975 (?) Elders' action

WHEREAS an Office should not dictate title but should only be descriptive of duty & responsibility

authority vs. responsibility

TV:

(1)

(1) see also #5

Fiscal priorities

— reality of economic difficulty

(2) Affirm goal of reaching designated/desired population, but question effectiveness of media in accomplishing this goal

→ get stats & word out: upcoming news stories on who gets the flame, how they affect their federal (gov't) status, etc.

→ get data on who is reached, who watches, how people respond

→ can Christianity be a "spectator sport"

— is community obligation intrinsic in Christianity? can this be accomplished via TV?

(3) Gen Conf. Sanitation Project (GC '79): portions of report
— accomplish steps in order (prelim → TV)

(4) Wisdom + courage to change focus + direction of new data/results

working copy

Resolution

On TV Ministry

We, as members of the General Conference of the Universal Fellowship of Metropolitan Community Churches, affirm our commitment to reaching all persons with the gospel of Jesus Christ, our Living Savior. We further agree that the goal of reaching persons especially in the lesbian and gay communities is our special calling at this point in our history. But, we have some serious questions to pose about the proposed television ministry planned for this October/November. It is our understanding that television ministries have a very selective audience, primarily composed of already committed Christians. Further, we understand that some good Christians seriously object to a televised ministry, finding in it a basic incompatiblity with a community of faith that is worked out in the interaction between people. These Christians, in the sincerity of their beliefs, question whether or not Christianity can be "a spectator sport" and whether or not televised ministry can build communities of Christians united in their faith-walk together?

Further, the meeting of the General Conference in 1979 established its priorities in Project Samaria and outlined six areas of study. It is significant to quote the third point (MEDIA MINISTRY) of that list (1979 White Paper, page 9):

> A task force on MEDIA MINISTRY has been appointed to present to the Elders suggestions for the optimum use of current communications media to both proclaim the gospel and, when appropriate, fund such proclamation. The Elders request that input to this task force be submitted to Mr. Bob Johnson, in care of the Washington, D.C., MCC.

Bob Johnson then developed a statement entitled ELDER'S TASK FORCE ON MEDIA UTILIZATION. The GOAL of the media ministry was stated as:

> To move into a full time radio ministry in the early 1980's and by the mid 80's into a full time national television ministry and develop the financial, technical, and editorial resources to make this an ongoing outreach ministry to all of the people.

The STRATEGIES were as follows:

To survey the members and friends of UFMCC to learn what resources already exist for our utilization.

To research the availability of free (public service) time on radio and on television for promotional type of announcements.

To learn of the types of support that now exist to help fund these types of ministry

To study various types of programing that have been used successfully by others and find ways to adapt the more suitable formats to our unique needs in ministering to all people with an outreach to our gay sisters and brothers.

To research the availability of production facilities and the costs involved in producing a quality, ongoing program.

To develop a practical, simple media relations guide to help all of our churches better tell our story of God's love of all God's Creation.

We do not feel that these strategies, soundly based, have been followed.

It is our understanding that few, if any, UFMCC members and friends were

What Did Jesus Christ Say About Homosexuality?

Evangelicals Together, Inc.

ET Suite 109-16
7985 Santa Monica Boulevard
Los Angeles, CA 90046

A Ministry of Reconciliation

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That's right. Jesus said absolutely nothing about it!

But Jesus *did* say:

Anyone who believes in Jesus Christ will have eternal life! (John 3:16)

Jesus' mission was not to condemn anyone, but to give life to those who believe. (John 3:17)

Those who believe in Jesus Christ are not condemned, but those who believe not are already under sentence—for not believing. (John 3:18)

Jesus makes no demand except faith. Jesus does not demand changes in personality, behavior or lifestyle for salvation.

For it is by God's unmerited favor that you are saved, through faith; it is not your own doing. It is God's gift, not a reward for work done. There is nothing for anyone to boast of. For we are God's handiwork, created in Christ Jesus to devote ourselves to the good works for which God has designed us. (Ephesians 2:8-10)

a word about ...

EVANGELICALS TOGETHER

We are an organization of gay and non-gay men and women who are working for reconciliation among gay, lesbian and non-gay evangelical Christians.

We also offer support for gay and lesbian Christians who are seeking to integrate their sexuality and their Christian lives.

We offer small-group Bible Studies in local communities; educational and social activities; Men's, Women's and Couple's Growth Groups; publications and literature; church and community education; pastoral and peer counseling; and professional counseling referrals.

We believe that gay and lesbian persons *can* be born again, and that gay and lesbian believers *can* be in full fellowship with God and with other believers in the Body of Christ.

We are a membership-based, tax-exempt California nonprofit religious corporation. We are in fellowship with other likeminded groups around the United States.

Contact us today for more information.

Evangelicals Together, Inc.
Suite 109-16
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Los Angeles, CA 90046

A Ministry of Reconciliation

(213) 662-5877

1979 Sem. Conferen

ELDER'S TASK FORCE ON MEDIA UTILIZATION

PURPOSE:

To develop a viable, longrange media utilization program that will better enable the Universal Fellowship to spread the good news of the liberating love of our Lord and Saviour Jesus Christ to the millions that we are called to witness to in the country and around the world.

GOAL:

To move into a full time radio ministry in the early 1980's and by the mid 80's into a full time national television ministry and develop the financial, technical, and editorial resources to make this an ongoing outreach ministry to all of the people.

STRATEGIES:

To survey the members and friends of UFMCC to learn what resources already exist for our utilization.

To research the availability of free (public service) time on radio and on television for promotional type of announcements.

To learn of the types of support that now exist to help fund these types of ministry.

To study various types of programing that have been used successfully by others and find ways to adapt the more suitable formats to our unique needs in ministering to all people with an outreach to our gay sisters and brothers.

To research the availability of production facilities and the costs involved in producing a quality, ongoing program.

To develop a practical, simple media relations guide to help all of our churches better tell our story of God's love of all God's Creation.

For further information, contact:

Bob Johnson
c/o MCC-DC
945 "G" Street, NW
Washington D.C. 20001

1979 White Papers

as an editorial review board, must review and approve all materials before publication.

5. ECUMENICAL WITNESS

The Board of Elders proposes the establishment of a DEPARTMENT OF ECUMENICAL RELATIONS charged with the continuing responsibility of sharing the witness of the UFMCC with other religious groups and organizations and, in turn, sharing their witness with the UFMCC. Accordingly, the Department of Ecumenical Relations shall be established under the direction of a liaison Elder appointed for that purpose. The Washington Field Office will be utilized for the implementation of the work of this department. It shall be the objective of this Department to:

a. Inform the UFMCC of the current religious developments and activities that affect the conditions in which we live;

b. Inform those outside the UFMCC of our developing expressions of personal evangelism, public position on current issues, etc;

c. Present to the Board of Elders and to the General Conference the identification and analysis of possible areas of joint ministry or witness between the UFMCC and other groups that could more easily facilitate the development of God's kingdom here on earth.

NOTE: Specific statement of public policy shall be limited to the General Conference of the UFMCC or to the Board of Elders, subject to the approval of the General Conference.

6. PROJECT SAMARIA

(Reference John 4:1-34)

When Jesus journeyed from Judea to Galilee he chose to travel through Samaria. In doing so he journeyed through time and distance to touch and heal areas such as nationalism, sexism, racism, cultural prejudice, judgmental denominalism and religious hypocrisy. In short, he broke down barriers. He proclaimed the universality of the gospel; he loved the world, not in theory but in action.

PROJECT SAMARIA would lead the journey of the UFMCC through many "Samaritan territories," so that in journeying through each we might confront the barriers within us, relying on the truth to free us and allowing the touch of the Christ to heal us. If we are to proclaim the gospel to all nations we must, individually and collectively, face the truth of self disclosure

as did the woman at the well, when confronting the Christ. Just as she saw herself in relationship to Jesus, we would see ourselves also. We have committed ourselves to loving our neighbors and seek now to remove from ourselves the same areas of nationalism, sexism, agism, cultural prejudice, judgmental denominalism, and religious hypocrisy, etc.

We recognize that this process is a challenging one that will stretch, confront, confound, and at times even irritate each person involved. But even more, we recognize the need to open ourselves to the leading, healing and liberating power of the Spirit of God. If we are truly to love, it must be without judgment and if it is to be without judgment, we must first examine ourselves.

> How will you say to your brother or sister, let me pull the mote out of your eye; and behold a beam is in your eye? You hypocrite, first cast the beam out of your own eye, and then you shall see clearly to cast the mote out of your brother or sister's eye. (Matt. 7:4-5)

We recognize that this may bring momentary conflict, but trust that God can use it to teach us to live in such a way that we may more nearly love God and love our neighbors as ourselves. To this end we propose to encourage and enable the people of the UFMCC to encounter and develop a "theology of ministry" to various target communities. This statement of ministry from the laity and clergy will include both the "need-to-minister-to" and the "need-to-be-ministered-by" each community, affirming the value and worth of each of God's people, and affirming the ability of the Spirit of God to teach us in various circumstances and through various people. These communities will be drawn from such things as:

- Alternate Sexual Expressions
- Gender Groupings
- Ethnic Backgrounds
- Life Stages (ie, youth, middle age, aging, dying)
- Relational Groupings (ie, Parents of Gays, Gay Parents, Straight/Gay Marriages, couples, spouses, etc.)
- Economic Groupings
- Socio-Political Groupings
- The Institutionalized and Exceptional Individual
- The Physically Handicapped Individual
- Religious Backgrounds/Belief Systems Groupings
- National/Regional Geographic Groupings
- Etc.

The development of the various statements of "theology of ministry" shall be the responsibility of the Director of Christian Social Action, using the 1975-6 FFO Study Model to involve the "grass-roots" of this Fellowship in this process. (Hereafter we shall refer to this as the "GRASS-ROOTS-STUDY-MODEL.") Note

that particular care shall be used to include the input of those persons outside the United States.

The Board of Elders projects the following supportive functions to further enable PROJECT SAMARIA:

a. The Department of Christian Education, with the approval of the Board of Elders, will request various individuals, committees, task forces, etc., to prepare and compile resource materials for each target group. From these materials the Department will publish Resource Packets, to be distributed by the Universal Fellowship Press, suitable for use in the implementation of the GRASS-ROOTS-STUDY-MODEL.

b. To ensure inter-departmental and other internal coordination necessary to facilitate this project, the Elders will appoint a project administrator, directly responsible to that Board.

c. The selection and priority of program development for target communities shall be the responsibility of the project administrator after determining and evaluating the availability of material and human resources, the cost of material preparation, of both materials and human energies, etc. Before implementation, the target community selection must be approved by a majority of a project advisory board, appointed for that purpose, and composed of: the project administrator, the Director of the Dept. of Christian Education, the Director of Christian Social Action/ Chairperson of the Commission on Christian Social Action, the Moderator of the Board of Elders, and the Chairperson of the Committee on Lay Concerns.

PROJECT SAMARIA shall be ongoing for a period of ten years, with the developed "theologies of ministry" submitted to the 1981 and each subsequent General Conference. The Conference will review the status to date and vote to continue or discontinue the project.

To work in cooperation with, but separate from the GRASS-ROOTS-STUDY-MODEL employed by PROJECT SAMARIA, the Elders have appointed a Special Elders' Task Force on Inclusive Language. In 1976, the General Conference of the UFMCC voted to "continue to develop the use of inclusive language." The Elders recognize that in the years ensuing, the issue of inclusive language has become a major issue of critical importance throughout the Fellowship. We also recognize that, unfortunately, there has been a great deal more debate and entrenching of already-held positions than <u>real</u> education, meaningful dialogue or creative thinking about this issue.

In order to reverse what we perceive to be a potentially unhealthy trend of polarization on the issue of inclusive language, the Elders instruct

this task force to report to the Elders and to the General Conference in 1981. Their work shall be to:

1. Research, discuss and submit to the UFMCC a definition of inclusive language, its theology, parameters and guidelines for appropriate and beneficial usage in the life and worship of the church.

2. Include the GRASS-ROOTS-STUDY-METHOD, to ensure the availability of input from all persons throughout the UFMCC who are affected by this topic of concern.

3. Apply the statements produced in this work to the UFMCC Statement of Faith as found in the UFMCC By-laws and to submit any and all recommendations that the task force deems appropriate to the 10th General Conference of this Fellowship meeting in 1981.

To this end, the Elders have included funding the task force to meet during the 1979-80 budget year, and will ensure the availibility of administrative support to produce and distribute appropriate study materials to be made available to the people of this Fellowship. The Elders ask this General Conference to permit the 1981 General Conference to consider and, if they deem appropriate, adopt the recommendations of the task force.

The Board of Elders is keenly aware of the responsibility to appoint a balanced task force for this purpose; balanced as nearly as possible with regard to age, gender, theological position, race, etc., ensuring representation from all viewpoints on the spectrum. Also to be ensured is balanced representation from both laity and clergy.

NOTE: The rationale for appointing a Special Task Force for this purpose includes ensuring available time and energy for this valuable study.

To facilitate the proclamation of the gospel according to these guidelines, we project the following supportative emphases:

1. The development of administrative organization, staff and equipment capability to most efficiently enable this work. This shall be the responsibility of the Board of Elders, operating within the general budget allocations approved by the General Conference of the UFMCC.

2. The development of fund-raising methods and programs to enable this work. It shall be the responsibility of the Board of Elders to devise and implement such projects and programs as may seem appropriate, feasible, and in the best interests of the work of this church. Such projects and programs must be noted in the minutes of the meetings of the Board of Elders and distributed to each Fellowship congregation and minister

3. A task force on MEDIA MINISTRY has been appointed to present to the Elders suggestions for the optimum use of current communications media to both proclaim the gospel and, when appropriate, fund such proclamation. The Elders request that input to this task force be submitted to Mr. Bob Johnson, in care of the Washington, D.C. MCC.

4. The continuing development of a body of professional ministers to enable this work; including such areas as recruitment, training, and certification of new ministers as well as the continuing education of and care for current ministers. We propose the maintenance of the Ministerial Credentials and Affairs Committee, as described in the By-laws of the UFMCC. Implicit in this statement is the continuing commitment from the Board of Elders and the MCAC to provide for, and be responsive to, the critical review from the people of the UFMCC of the procedures and requirements so generated.

5. The continuing development and utilization of Samaritan Theological Institute to provide training and continuing education for the clergy, prospective clergy, and laity of the UFMCC. To this end the Board of Elders proposes to encourage and assist the Trustees of STI in the long and short range planning necessary to incorporate STI into the life of the Fellowship in more and more advantageous ways.

6. The development of systems of government that enable this work. To this end we propose the Commission on Government Structures and Systems be dismissed as currently constituted and simultaneously re-constituted according to the following description:

   a. Membership

Chairperson	- appointed by the Board of Elders
Asst. Chairperson	- Chair of Committee on Lay Concerns
Lay Members	- those elected as District Lay Representatives or appointed as Lay Representatives in Church Extension Areas
Clergy Members	- District Coordinators and Church Extension Officers
Members at Large	- qualified persons, lay and clergy, appointed by the Board of Elders

   b. This commission shall review existing and developing structures and procedures as implemented by the General Conference or the Board of Elders and distribute information to and gather input from the people of the UFMCC with regard to the suitability of these structures and procedures as they enable/inhibit our work.

   c. This commission shall submit appropriate reports to the Board of Elders to provide a broad base of information from which decisions and appointments can be made.

   d. This commission shall submit to the people of the UFMCC, utilizing the GRASS-ROOTS-STUDY-MODEL, suggested modifications in structure or procedure that may seem appropriate to the task of enabling our work.

The Board of Elders is prepared to submit to this Commission for critical

(1) 1981 Elders Rep

Coordinators/officers, and identifiable District offices with programatic tools and responsibilities. We need to find the ways to equitably and adequately fund District Coordinators personnel in every district. In conjunction with this, the Board of Elders is recommending to the By-laws Committee that lay persons be eligible to be District Coordinators.

Part of the strengthening of Districts and the development of Church Extension areas will be increased participation of all local church bodies on District and Fellowship levels. The Board of Elders believes it is not fair that Study Groups pay tithes, but are not given representation on the District and General Conference level. We will be discussing this important issue with District Coordinators, lay representatives and the By-laws Committee.

2) *Christian Education.* It is clear to us that our primary program need in the Fellowship is in the area of Christian Education. We need to implement and provide adequate staffing for a *comprehensive* Christian Education program for U.F.M.C.C. *Some* of our problems in the past over theology, social action, ministry, etc. has been the result of inadequate educational resources for local congregations. We project the implementation of this Christian Education program by April, 1982.

3) *In addition*, we need to deal decisively with the area of Christian Social Action. The Department of Christian Social Action will continue under the capable direction of Mr. Adam DeBaugh. The office will take on a more international focus and will continue to offer many of the kind of resources and assistance now offered by the Washington Field Office. Almost everything we do in the Fellowship, everything we *are*, in fact, involves Christian Social Action--speaking to the wider society about human rights and freedom; and undertaking constructive action in correcting injustice. Christian Social Action is as scriptural as the Old Testament prophets, as Jesus' command to love our neighbor as ourselves. And it is as contemporary as our current struggle with the moral majority and the "new religious right" worldwide. We must be vigilant in living and proclaiming the Gospel of Jesus Christ which is a Gospel of Christian Social Action.

4) The Department of Edumenical Relations will continue in its important work as we prepare to send a delegate to the 1983 General Assembly of the World Council of Churches in Vancouver, B.C. (See their report).

5) We need to also deal decisively with the Ministry areas assigned to the Commission on Innovative Ministries and the Office of Institutional Ministries. The Commission on Innovative Ministries has suffered from a lack of adequate personnel on a Fellowship level, funding and a sense of direction. Because of inadequate staff support for OIm, that ministry has suffered and languished. The Board of Elders reaffirms our committment to the work of meeting human needs in the areas of specialized ministry and to those in prison and other institutions. We need to face and acknowledge our responsibility for and problems in these areas and to start over again to plan to do these ministries and to *do them well.* We plan to discuss strategies for these two important ministry areas with the District Coordinators and lay representatives at our January meeting.

6) We will also begin in the next two years to also look at providing programming and staff in the areas of evengelism and pastoral care.

Television Ministries

At our last General Conference, the Conference voted to start using the media by preparing to produce our own television show. This we are in the process of doing. A one-hour television special is now in production. We have secured the services of Forward Focus Productions, LTD, a Canadian company with offices in Vancouver, B.C. to produce our first special. It is a gay and lesbian owned film, video and audio/visual production company which has been in operation since 1977.

The Universal Fellowship of Metropolitan Community Churches is, compared to most other Christian denominations, young and realtively inknown. Even among the gay and lesbian community it serves, it is not always a household word.

Our hour long television program will do much to dispel ignorance about the U.F.M.C.C. and perhaps bring Christianity back into the lives of gay people who have fallen away from organized religions due to the prevailing anti-homosexual teachings. If we intend to reach beyond the already knowledgeable, if we desire to touch the hearts, intellects and lives of the often skeptical and sometimes bitter gay former Christians, it would seem reasonable to aim this television special at a general audience. There is little point preaching to the already converted.

In order to attract and keep the attention of such an audience, the program will be informative, interesting and entertaining. A positive view of U.F.M.C.C. will, therefore, seem to be the most appropirate method of communicating the story and message of the Church. It is an unconventional story of an unconventional Church for unconventional

people and with an unconventional but beautiful message . . . that God loves lesbians and gay men and that it is not impossible nor imcompatible to be both gay and Christian.

The theme of the television special (though not necessarily the title) will be "We are the children of God, too," something that most homosexuals forget and straight people don't normally believe. The program will include the following relevant areas of interest:

I. *The History of U.F.M.C.C.* - Included would be a personal history of the Rev. Elder Troy Perry, founder of U.F.M.C.C., and the story of the growth of the Church since its inception.

II. *Homosexuality & Christianity* - How traditional Chirstian Churches view homosexuality and how they deal with it, a bit on such groups as Dignity and Integrity, what does the Bible really say on the issue, U.F.M.C.C. attitudes, the realtionship between spirituality and sexuality. Visuals would include interviews with people at this Conference and possibly in-the-street, from other reference sources such as books, magazines, newspapers and television footage, photographic libraries.

III. *U.F.M.C.C. & Lesbianism* - Not to be viewed as an issue, but rather to show the involvement of women in the Church as members and as pastors. Some mention and discussion on Christianity and feminism generally.

IV. *U.F.M.C.C. Today* - The Church in action in today's world and worldwide. The international aspect, other countries where U.F.M.C.C. is operational, how it functions and grows. Other areas that U.F.M.C.C. is involved in, such as Cuban refugees, etc.

Interviews with U.J.M.C.C. members on the subject "What the U.F.M.C.C. means to me" will be positive and enlightening.

God, we believe, has given us the opportunity to reach a possible 100 million people with this people-oriented program. We hope that you will join with us in prayer that lives will be touched, more people will hear the good news of Jesus Christ, and we will give hope to those who feel hopeless.

Conclusion

The richness of U.F.M.C.C. has been and is, its diversity. The past two years has shown us much of that. Opinions differ, spiritual walks seem different, issues are seen differently and yet the one uniting factor is our overwhelming love of and commitment to Jesus Christ. We are learning not to fear diversity, but to question it and seek God's truth in it, and we have learned that that can be a painful process. From conflict comes knowledge and growth, however, and we continue in our quest finding I Corinthians 12:25-27 to be true, "that there should be no schism in the body, but that the members should have the same care one for another. And whether one member suffer, all the members siffer with it; or one member is to be honored, all the members rejoice with it. Now ye are the body of Christ, and members in pa ticular." Perhaps Paul foresaw U.F.M.C.C., or perhaps even our diversity is not that unlike the early Christians.

In summary, we call upon the U.F.M.C.C. to enter into this Tenth General Conference with joy and thanksgiving to our God who has blessed us exceedingly abundantly, beyond any worldly dream or expectation.

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

March 10, 1982

--FLASH-- --FLASH-- --FLASH--

Reverend Jennie Bull and Sherre Boothman recommend William B. McClain's *Traveling Light, Christian Perspectives on Pilgrimage and Pluralism*, New York, Friendship Press, 1981. $3.75 in paperback.

They are beginning to do some anti-racist work in Washington as well!

DEPARTMENT OF CHRISTIAN SOCIAL ACTION

REPORT TO THE UFMCC GENERAL CONFERENCE X

Houston, Texas, August 1981

The Washington Field Office inherited the Commission on Christian Social Action when Adam DeBaugh was made its chair in 1976. At that time the Commission was broken down into committees on women's issues, men's issues, and racism. At the 1976 General Conference, a section on Human Rights was added to the portfolio of the Commission.

At the last General Conference, in 1979, a Race Relations Task Force was created under the Commission on Christian Social Action. In 1980 the Board of Elders changed the name of the Commission to the Department of Christian Social Action, with Adam DeBaugh named as Director.

The Department of Christian Social Action (DCSA) has benefited from being headquartered in the Washington Field Office and much has been accomplished. We do not, however, anticipate that the closing of the office will be a major problem in terms of what the DCSA can continue to do in the future.

The scope and focus of the DCSA has changed over the years as we have defined Christian Social Action in the Universal Fellowship. From the very beginning of our life together as a community of faith, Troy Perry has preached a three-pronged Gospel: Salvation, Community and Christian Social Action. The DCSA has defined Christian Social Action in two phrases, which are two ways of saying the same thing. Those phrases are: "meeting human needs" and "doing the Gospel of Jesus Christ."

This is what the Department of Christian Social Action is committed to: meeting human needs, which is doing the Gospel of Jesus Christ.

But we also realize that Christian Social Action can not be imposed from the top down, nor is it the same in different congregations. So the DCSA has tried to encourage as many different forms of Christian Social Action as possible. We have said that the formula for successful Christian Social Action work is this: determine the needs that exist in your community, determine the talents and resources your congregation has, determine your congregation's interests, fit that all together into a program of Christian Social Action.

As a result, a lot of the work of the DCSA has been hard to pin down. It has involved letters and talks with people in local congregations, helping them develop Christian Social Action programs. Some congregations haven't needed any assistance and have begun very successful programs; others have used the resources of the Department to good effect.

Here are things the Department of Christian Social Action has been doing since last General Conference:

* Assisting local MCC congregations' Christian Social Action committees.
* Public education about Christian Social Action through publications, public speaking, interviews, correspondence, etc.
* Considerable correspondence with local MCCs.
* CSA workshops at local MCCs and District Conferences.
* General informational mailings to UFMCC congregations.
* Advice to MCC congregations on such issues as draft counselling, immigration, tax exempt status, legal rights, etc.
* Publish A New Day.
* Publish DCSA: Meeting Human Needs.
* Publish Christian Social Action Workbook.
* Publish educational pamphlets:
    - Writing to Congress
    - Coming Out!
    - Gay Rights Protection
    - Proclaim Liberation in the Land
* Produce four different educational, CSA Buttons:
    - the cross and lambda
    - Gay and Proud: So Don't Even Argue
    - Happy to be Gay
    - Homophobia can be Cured: With Education
* Pink Triangle pins.
* Wide distribution of The Bible and Homosexuality by the Rev. Michael England.
* "Bible and Homosexuality" workshops at conferences.
* Distribution of Positively Gay.
* Prepared position papers for the Board of Elders, such as the one on School Prayer in 1981.
* Assisted Cuban Relief Program, raising money, prepared "questions for prospective sponsors," disseminated information.

* Produced Background Profiles on three Latin American countries for the Rev. Jose Mojica's visit there.
* Maintained Lesbian/Gay press list for Fellowship.
* Assisted disseminating information about the Rev. Brent Hawkes' fast in 1981.
* Race Relations questionnaire printed and mailed to all congregations.
* Considerable correspondence with prisoners.
* Coordination and providing of resources for a large number of Lesbian and Gay organizations, including the National Association of Social Workers Gay Task Force, the American Library Association Task Force on Gay Liberation, the National Coalition of Black Lesbians and Gay Men, Mariposa Foundation, National Gay Task Force, and many, many others, both national and local groups, as well as international organizations. The Department of Christian Social Action is sometimes the only real contact these groups have with the UFMCC.
* Kept MCC congregations informed of pending legislation in the U.S. Congress of interest.

The main task of the DCSA, of course, is being available to local MCC congregations to provide assistance, resources, support, advice, encouragement and help in developing Christian Social Action programs that fit their particular circumstances.

Lastly, since we define Christian Social Action as meeting human needs and doing the Gospel of Jesus Christ, we are concerned about the failure to maintain an effective Commission on Innovative Ministries. There are a large number of people all over the Fellowship who are doing excellent and important work in various parts of the total portfolio of "innovative ministries," but for one reason or another there has not been any complete, overall coordination of this work throughout the Fellowship for some time.

The "innovative ministries" are innovative only in the sense that the Church has failed to be involved in them for many years (speaking now of the entire Christian Church, not specifically the Universal Fellowship, which is in the forefront of new work in these ministries). But there is nothing "innovative" about the concept of ministering to the deaf, the blind, the handicapped, alcoholics, and others – this is what Jesus was doing in his ministry two thousand years ago. And what this is is meeting human needs, doing the Gospel, Christian Social Action.

We propose to abolish the virtually defunct Commission on Innovative Ministries and include thhose historic functions under the Department of Christian Social Action. The DCSA will not replace any people doing individual ministries in local congregations, but rather seek them out and help coordinate their work, provide assistance, let other congregations know what is being done, and help teach people about these ministries.

If the following resolution is passed by the General Conference, we would hope to develop a comprehensive catalogue of people and churches doing specialized ministries. We would communicate on a regular basis with such people throughout the Fellowship. We would begin to develop a "Let's Do The Gospel Series" of pamphlets designed to provide complete descriptions of different kinds of ministries, how-to-do-it books, if you will, for local congregations. We would spread the word about the ministries of this wide and varied Fellowship, helping to train and teach others about the kinds of specialized ministries we are doing. We would encourage our people who are involved in such work by letting them know they are not alone, by plugging them into a vast Christian Social Action network, and by allowing them to share their expertise, experience, skills, and frustrations with others.

We urge the passage of this resolution:

WHEREAS the Universal Fellowship of Metropolitan Community Churches is committed to doing the Gospel of Jesus Christ and understands that committment to include reaching out to all people;

AND WHEREAS the Department of Christian Social Action is committed to meeting human needs where ever they exist;

AND WHEREAS the Commission on Innovative Ministries, despite the hard work of many Fellowship people, has suffered from lack of over-all coordination;

NOW THEREFORE BE IT RESOLVED that the Department of Christian Social Action and the Commission on Innovative Ministries be combined, with the Department responsible for coordination of innovative ministries and other specialized ministries throughout the Fellowship, communication with and between people doing specialized ministries in the Fellowship, and the production of resource materials to assist in such ministries.

Respectfully Submitted,

s/s R. Adam DeBaugh

R. Adam DeBaugh
Director, DCSA

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* Kept MCC congregations informed of pending legislation in the U.S. Congress of interest.

The main task of the DCSA, of course, is being available to local MCC congregations to provide assistance, resources, support, advice, encouragement and help in developing Christian Social Action programs that fit their particular circumstances.

Lastly, since we define Christian Social Action as meeting human needs and doing the Gospel of Jesus Christ, we are concerned about the failure to maintain an effective Commission on Innovative Ministries. There are a large number of people all over the Fellowship who are doing excellent and important work in various parts of the total portfolio of "innovative ministries," but for one reason or another there has not been any complete, overall coordination of this work throughout the Fellowship for some time.

The "innovative ministries" are innovative only in the sense that the Church has failed to be involved in them for many years (speaking now of the entire Christian Church, not specifically the Universal Fellowship, which is in the forefront of new work in these ministries). But there is nothing "innovative" about the concept of ministering to the deaf, the blind, the handicapped, alcoholics, and others – this is what Jesus was doing in his ministry two thousand years ago. And what this is is meeting human needs, doing the Gospel, Christian Social Action.

We propose to abolish the virtually defunct Commission on Innovative Ministries and include thhose historic functions under the Department of Christian Social Action. The DCSA will not replace any people doing individual ministries in local congregations, but rather seek them out and help coordinate their work, provide assistance, let other congregations know what is being done, and help teach people about these ministries.

If the following resolution is passed by the General Conference, we would hope to develop a comprehensive catalogue of people and churches doing specialized ministries. We would communicate on a regular basis with such people throughout the Fellowship. We would begin to develop a "Let's Do The Gospel Series" of pamphlets designed to provide complete descriptions of different kinds of ministries, how-to-do-it books, if you will, for local congregations. We would spread the word about the ministries of this wide and varied Fellowship, helping to train and teach others about the kinds of specialized ministries we are doing. We would encourage our people who are involved in such work by letting them know they are not alone, by plugging them into a vast Christian Social Action network, and by allowing them to share their expertise, experience, skills, and frustrations with others.

We urge the passage of this resolution:

WHEREAS the Universal Fellowship of Metropolitan Community Churches is committed to doing the Gospel of Jesus Christ and understands that committment to include reaching out to all people;

AND WHEREAS the Department of Christian Social Action is committed to meeting human needs where ever they exist;

AND WHEREAS the Commission on Innovative Ministries, despite the hard work of many Fellowship people, has suffered from lack of over-all coordination;

NOW THEREFORE BE IT RESOLVED that the Department of Christian Social Action and the Commission on Innovative Ministries be combined, with the Department responsible for coordination of innovative ministries and other specialized ministries throughout the Fellowship, communication with and between people doing specialized ministries in the Fellowship, and the production of resource materials to assist in such ministries.

Respectfully Submitted,

s/s R. Adam DeBaugh

R. Adam DeBaugh
Director, DCSA

DEPARTMENT OF CHRISTIAN SOCIAL ACTION

REPORT TO THE UFMCC GENERAL CONFERENCE X

Houston, Texas, August 1981

The Washington Field Office inherited the Commission on Christian Social Action when Adam DeBaugh was made its chair in 1976. At that time the Commission was broken down into committees on women's issues, men's issues, and racism. At the 1976 General Conference, a section on Human Rights was added to the portfolio of the Commission.

At the last General Conference, in 1979, a Race Relations Task Force was created under the Commission on Christian Social Action. In 1980 the Board of Elders changed the name of the Commission to the Department of Christian Social Action, with Adam DeBaugh named as Director.

The Department of Christian Social Action (DCSA) has benefited from being headquartered in the Washington Field Office and much has been accomplished. We do not, however, anticipate that the closing of the office will be a major problem in terms of what the DCSA can continue to do in the future.

The scope and focus of the DCSA has changed over the years as we have defined Christian Social Action in the Universal Fellowship. From the very beginning of our life together as a community of faith, Troy Perry has preached a three-pronged Gospel: Salvation, Community and Christian Social Action. The DCSA has defined Christian Social Action in two phrases, which are two ways of saying the same thing. Those phrases are: "meeting human needs" and "doing the Gospel of Jesus Christ."

This is what the Department of Christian Social Action is committed to: meeting human needs, which is doing the Gospel of Jesus Christ.

But we also realize that Christian Social Action can not be imposed from the top down, nor is it the same in different congregations. So the DCSA has tried to encourage as many different forms of Christian Social Action as possible. We have said that the formula for successful Christian Social Action work is this: determine the needs that exist in your community, determine the talents and resources your congregation has, determine your congregation's interests, fit that all together into a program of Christian Social Action.

As a result, a lot of the work of the DCSA has been hard to pin down. It has involved letters and talks with people in local congregations, helping them develop Christian Social Action programs. Some congregations haven't needed any assistance and have begun very successful programs; others have used the resources of the Department to good effect.

Here are things the Department of Christian Social Action has been doing since last General Conference:

* Assisting local MCC congregations' Christian Social Action committees.
* Public education about Christian Social Action through publications, public speaking, interviews, correspondence, etc.
* Considerable correspondence with local MCCs.
* CSA workshops at local MCCs and District Conferences.
* General informational mailings to UFMCC congregations.
* Advice to MCC congregations on such issues as draft counselling, immigration, tax exempt status, legal rights, etc.
* Publish A New Day.
* Publish DCSA: Meeting Human Needs.
* Publish Christian Social Action Workbook.
* Publish educational pamphlets:
    - Writing to Congress
    - Coming Out!
    - Gay Rights Protection
    - Proclaim Liberation in the Land
* Produce four different educational, CSA Buttons:
    - the cross and lambda
    - Gay and Proud: So Don't Even Argue
    - Happy to be Gay
    - Homophobia can be Cured: With Education
* Pink Triangle pins.
* Wide distribution of The Bible and Homosexuality by the Rev. Michael England.
* "Bible and Homosexuality" workshops at conferences.
* Distribution of Positively Gay.
* Prepared position papers for the Board of Elders, such as the one on School Prayer in 1981.
* Assisted Cuban Relief Program, raising money, prepared "questions for prospective sponsors," disseminated information.

Attachment No. 1

TO: UFMCC Board of Elders
FROM: R. Adam DeBaugh, Social Action Director, Washington Field Office
RE: Quarterly Report for January, 1980

This is the fourth report I am writing for the January Elders' Meeting. Somehow Olmstead's law seems to stick in my mind now, "After all is said and done, a lot more is said than done."

Keeping that in mind, I will limit my report only to that which was actually done.

1. On December 19, 1979, I was honored to represent the Rev. Perry and the Universal Fellowship at a NGTF-sponsored meeting at the White House. You all have my memo, dated 21 December, on this meeting. I have sent information to Bob Malson of Stu Eizenstat's office on the law suit the UFMCC is bringing against the Bureau of Prisons and am awaiting action.

2. The Washington Field Office is beginning a monthly newsletter for the Commission on Christian Social Action, which is reported on in more detail in the CCSA report.

3. The Washington Field Office is also involved in the staff work of the Department of Ecumenical Relations, details of which are contained in that report.

4. On April 29, 1980, right-wing Christian groups are planning a major demonstration in Washington, to be called "Washington for Jesus." The demonstration and events surrounding it will be specifically anti-Gay, along with the whole range of conservative issues. We have convened preliminary meetings of the leadership and representatives of all the Gay religious organizations in the country to prepare and plan a response to the April events. That planning process is still under way and continuing reports will be sent to you as things develop. You already received the report of the first meeting. The second meeting is January 9 and the report of that meeting will be sent to you also.

5. The first two weeks of December, 1979, I spent in California, working for the first week in the Fellowship headquarters in Los Angeles and traveling throughout the state. The trip was paid for in part by the Southwest District, in return for my participation in the District Conference in North Hollywood and my availability during the time I was there to speak in MCC congregations that wanted me. I led workshops in Ecumenical Relations and Christian Social Action and the Washington Field Office at the District Conference, a workshop on Christian Social Action at MCC of Santa Barbara, and I was invited to preach at MCCs in Pomona, West Bay (Santa Monica), San Bernardino, and Santa Ana. (I was also invited to preach in San Francisco, where we held a major ecumenical service, and in Sacramento.) The other part of the travel cost of the trip was paid for by Bill Schnied and Mike Steen, as a contribution to the work of the Washington Field Office.

The opportunity to work in the Fellowship headquarters was very valuable. I was able to meet with Troy and Nancy at length, as well as virtually all members of the staff. A great deal of information was shared and plans for better cooperation and communication between the two Fellowship offices were made. The relationships we cemented in Los Angeles will continue to help both offices better serve the Fellowship in the future. The discussions I had with Phil Gallnitz, new office manager in Los Angeles, were especially helpful. He explained the Fellowship filing system that is being instituted there and we will be bringing the Washington Office files into conformity with the headquarters system.

Some questions were raised about why I, as a lay person, was preaching. All I can say is that I wish more lay people were invited to preach in MCC congregations. I have never solicited invitations to preach, but a number of congregations have invited me to do so over the years. I have been blessed with an ability to provide a message to God's people and I am thankful for it. But if the Board of Elders orders me not to preach I will certainly abide by their decision. I would rather think that the Fellowship would rejoice at anyone's ability to bring the Good News to God's people, rather than be resentful of it.

The travel that I have done in that past four years has been very valuable in bringing the work of the Washington Field Office, the Commission on Christian Social Action, and now, the Department of Ecumenical Relations to the people of the UFMCC. The trip to California has resulted in not only increased income to the Washington Office, but also increased work in a number of local congregations and more excitement about the work of the Fellowship. Some of the congregations I have been able to visit have never been visited by a Fellowship official. It is important that the Fellowship staff bring word to people in smaller congregations about our Fellowship so that they may truly feel a part of it.

6. We are in the process of compiling a book to be entitled, *Persons of Sacred Worth: What the Churches Say About Homosexuality*. The book will for each denomination reproduce major church statements and resolutions on homosexuality, Gay civil rights, and the ordination of homosexuals; as well as essays on the state of the debate in the church, lists of names and addresses of Gay groups within the denomination and other information about the on-going debate on the issues of homosexuality and the church. We have had a great deal of enthusiastic support for this book from a number of people in the Fellowship and in other religious groups serving the Gay community.

We have arranged to have typesetting done in Los Angeles at Fellowship headquarters, and, if possible,

to have the printing done there as well. I would ask that the Board of Elders endorse this project as a priority for the Washington Field Office.

7. Lastly, I have not so much something concrete to report as a need I perceive this office will have within a year's time. With the additional duties assigned to me as Co-director of the Department of Ecumenical Relations, continuing and expanding work with the Commission on Christian Social Action and the political and educational work of the Washington Field Office, I believe that we are going to need an additional staff person within a year.

I think the office would work very smoothly with a three person staff, the Director and two assistant directors, one with a primary responsibility in Christian Social Action and one with a primary responsibility in ecumenical relations. I would hope the Board of Elders would consider this over the next few months and as they begin to prepare for the 1981 budget.

This sums up most of the major things I have to report from the Washington Field Office at this time.

[One additional thing: since August 1, 1979, the Washington Field Office has had income in contributions and sales outside of the UFMCC General Fund of $1,709.82.]

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/s/ R. Adam DeBaugh

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Social Action Director

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The Director's travel expenses have had to be paid for solely by the groups inviting him to speak. Often local MCC congregations or Gay organizations which want him cannot afford the full expense of bringing him to their area for just one event, so they add other events and even cities onto his itinerary in order to share the cost. The Director never insists on an honorarium from an MCC, but they will sometimes give him a love offering, and he does not inisist on an honorarium if the non-MCC group cannot afford it. All that is required is transportation, room and board. In the past two years, the Director has begun limiting trips to no longer than two weeks in duration.

Conclusion: Threats, Goals and New Horizons

By now most of you have read A New Day (newsletter of the Washington Field Office, formerly called Gays on the Hill) concerning the Christian Voice and the threat of the Christian right wing to much of what we stand for. While we agree *sometimes* theologically, they often twist the loving Good News of salvation for all that we find in the Scriptures into an oppressive political dogma that threatens human liberties and dignity everywhere.

Your Washington Field Office is central to the conflict against people like John Briggs, Anita Bryant, and the Christian Voice. We are providing a loving Christian witness of God's abiding love for all of God's creation in the nation's capitol. We hope to continue that witness.

Our goal is to continue the work the Fellowship has already laid out for us, as demonstrated in the six main focuses of the Washington Field Office outlined earlier. We hope to work in conjunction with the Board of Elders and the rest of the Universal Fellowship to develop the best utilization of the Washington Field Office for the glory of God and the furtherance of the ministry and evangelical outreach of this Fellowship.

The voice of God's people is heard on Capitol Hill. The voice of your Fellowship is heard in the nation's capitol. We hope to be able to continue our work and our ministry.

Respectfully submitted,

R. Adam DeBaugh, Social Action Director, Washington Field Office UFMCC

ACCEPTED WITH ATTACHED NOTE

BOARD OF WORLD CHURCH EXTENSION REPORT

GENERAL CONFERENCE, LOS ANGELES, 1979

The Board of World Church Extension is scheduled to meet at General Conference prior to presenting its report to the ministers and delegates during the business meeting of the General Conference.

STRUCTURE

The Board of World Church Extension is made up of the following:

1) Executive Secretary: Rev. Elder Freda Smith
2) Australasia District Coordinator: Rev. Jan Weymouth
3) Canada District Coordinator: Rev. David Gunton
4) United Kingdom and Western Europe Coordinator: Rev. Jose von Buhler
5) Hispanic Coordinator of the Americas: Rev. Jose Mojica
6) USA Member at Large: Rev. Elder James E. Sandmire

TASK

Our task is defined by Article VI.D, UFMCC Bylaws:

> ". . . The Board of World Church Extension shall be directed by the Board of Elders to continue to develop an outreach in response to interested groups throughout the world . . ."

Our outreach as presently defined is:

1) To identify and to implement correspondence with persons and groups throughout the world; to inform them of the aims and goals of the UFMCC; to encourage them in the formation of groups identifying themselves as part of UFMCC; to discover and develop persons within the area who have the qualifications to pastor and to serve as administrators of UFMCC groups and structures.

2) Wherever possible, the Board of Elders will send a representative into areas targeted for development; to undertake a fact finding study to provide all necessary information to tailor a plan for evangelizing that area considering its own peculiar circumstances and our own unique ministry.

3) At the appropriate time -- to appoint personnel and establish a structure coordinating all groups within a World Church Extension area.

PRESENT OUTREACH -- summer 1979 -- status:

1) The United Kingdom. This is our targeted area for maximum development in the mid-conference period, 1979 - 1981. It is expected that the United Kingdom will be a UFMCC District by 1981. At that time this extension area will be divided between the District of U.K. and the Western Europe Extension area. Preliminary groundwork for this development and split is being laid by Rev. Elder James E. Sandmire's official visit to Europe (June-July 1979). A detailed report of the efforts in this area is appended to this report.

2) The Hispanic Americas. This Church Extension Area encompasses all of the Spanish speaking ministries in the Americas. Church Extension Area Officer Jose Mojica will visit Brazil and Columbia during the first quarter of 1980. This extension area includes MCC Hispana, New York City, New York; the work in San Miguel de Allende, Mexico, under the direction of Rev. Rhea Miller, as well as targeted new works in Brazil and Columbia.

3) The African Continent. Present works include study groups in Ezinichi-Imo State, Okigwi, and Umu-Awa-Ogee, as well as our church in Zaria; all under the direction of Rev. Sylvanus Maduka -- and our study group in Durban, South Africa under the direction of Rev. Joan Wakeford. Rev. Wakeford will attend General Conference 1979 and make a report on the status of and activities of the Durban group to the Board of World Church Extension. A visit to Nigeria by a representative of the Board of World Church Extension is projected for the mid-conference 1979 - 1981 period, and a fact-finding report will be introduced at General Conference 1981.

PROJECTED GOALS for World Church Development: 1980 - 1990

Underlying Assumption: This projection is based on the assumption that UFMCC will be well on the way to its goal of being an International Church -- not as an American Church with an outreach into the rest of the world.

1) A World Church Extension Office located outside of the USA (comparable to the Washington Field Office). This office will be staffed by international personnel. Included among the personnel will be:

a) A legal and cultural research staff, and:
b) Translators handling correspondence and translating materials from the UFMCC Fellowship Offices.

2) There shall be multi-national branches of S.T.I. for National Districts as well as for our most active Church Extension Areas.
3) Budget: By 1990 World Church Extension will represent 25% of the UFMCC budget. There will be programs throughout our international Fellowship to generate this amount.

Report from the Committee for Church Extension in the United Kingdom and Western Europe follows:

OFFICE of the COMMITTEE for WORLD CHURCH EXTENSION
in the UNITED KINGDOM and WESTERN EUROPE

REPORT TO THE GENERAL CONFERENCE OF THE UFMCC, AUGUST 1979

This report covers the period since the inception of the Committee for Church Extension in September 1977 until the end of April 1979.

The development of UFMCC in this area of World Church Extension has been fraught with difficulties, mainly arising from:

1) the national indifference to Christianity.
2) only 2% to 5% of the population in Britain attends Sunday service regularly.
3) problems of communication with the Fellowship, both geographically and administratively, leading to:
4) a sense of isolation on the part of clergy and laity alike, and
5) financial responsibilities unable to be met.

The Church Extension Committee has endeavored since its inception to attain specific goals:

A) STRUCTURE: the creation of a workable structure offering guidance, leadership, training and a degree of spiritual and pastoral security to those called to the preaching of the Gospel of Christ.
B) TRAINING: the provision for further and more extensive training on the Bylaws and practices of UFMCC.
C) COMMUNICATIONS: the improvement of communications between MCC groups and other national and European organizations. Also the improvement of communications with the Board of Elders.
D) EXTENSION: by means of encouraging the birth of new groups with a positive and well-defined identity, and establishing links with European countries for the same purpose.
E) FINANCES: to make the existing MCC groups in this area self-supporting financially.

Some of these objectives have been met. Others from the future plan of action in the U.K. and Western Europe, as follows:

A) Regarding the STRUCTURE, the CEC today consists of four members: Church Extension Officer, Secretary, Treasurer and Lay Representative. The Committee acts in consultation and by majority vote, meeting not less than quarterly. Specific tasks have been allocated to each member.

The Committee is responsible for the training and licensing of exhorters outside the jurisdiction of chartered churches, and for upholding the Bylaws of UFMCC within each group. During the period covered by this report, six exhorter-candidates have been trained, and four of these licensed.

Under the direction of the Committee, each group appoints a Secretary (Clerk) and Treasurer, responsible to their pastor and congregation. These officers act as an interim Board of Directors until the group receives its Charter.

It is also the responsibility of the Committee to appoint the Worship Coordinators for groups.

B) The Committee has conducted frequent training sessions for individuals and groups, using the materials available from UFMCC, and contributions from its members and other licensed ministers.

Spiritual retreats have been a feature of the work, sometimes with the participation of all the churches; at other times study days or weekends have been organized, to include all licensed ministers, exhorters, deacons, local organizers and their spouses.

These training sessions have adhered as closely as possible to the requirements of the UFMCC polity. Generally, training has not been confined to clergy but also involved lay personnel.

C) Communication between our churches and outside groups have included:

1) the appointment of a permanent representative to the working group on homosexuality of the Evangelical Alliance, a body consisting of members from all the major evangelical denominations.

2) combined meetings and activities with:
Quest - the catholic organization equivalent to Dignity.
The Open Church Group - an interdenominational body working towards greater awareness within their own churches.
The Gay Christian Movement - a similar organization.

3) Individual discussions with, and counselling of ministers from other denominations.

4) Closer links with local groups of the Committee for Homosexual Equality (CHE). This is the largest homophile organization in the U.K., and an excellent platform for our ministry. More than thirty local groups have invited members of the Committee to address them. MCC members are encouraged to participate fully in activities with CHE, and other groups mentioned, considering ourselves an integral part of the European social and ecumenical movements.

Communications in Europe have much to be desired. Correspondence has been maintained with groups and individuals in Holland, Spain, Germany, Denmark and France, but it has been simply impossible to begin to train or organize any form of activities with these contacts. The major limitations for doing so have been financial ones.

Thus at present our expansion into Europe is only a plan for the future, not a reality, because of lack of finances. Without further economic aid, the work in the United Kingdom and Western Europe will suffer greatly.

A great help to internal communications has been the publication of The Metropolitan, the magazine of the Committee, with a distribution of 400 copies. This magazine is being used as a means to reach the general public, and liaise with the congregations. It is distributed free of charge by the local congregations - which economically support this publication - at: bar ministry, during talks to groups, local or national, and sent to anyone interested in our work. In addition to The Metropolitan, most congregations publish a monthly bulletin and statement of accounts, and keep a mailing list of friends of the church.

Regarding communications with the press, the relations with the national newspaper 'Gay News', have improved considerably. Their coverage of MCC events appears more positive. Ministers and lay people are encouraged to contribute to open discussions in the national press, although the Committee acts as the advisor in matters of basic UFMCC doctrine.

Communication with the Board of Elders is frequent, both directly and via the Executive Secretary for World Church Extension.

D) In the area of Extension, the facts speak for themselves. At the inception of the Committee, there were two groups in the U.K.: London and Birmingham. (Thames Valley was approved as a Study Group at General Conference '77, but it was very much a 'tentative' beginning.) Today, MCC in the United Kingdom counts:
London, Birmingham, Thames Valley, Liverpool, North-East in Newcastle, and Medway in Kent, plus a potential congregation meeting at present in Northampton. London is the only chartered church; the rest are study groups with membership increasing gradually.

In view of the religious apathy of the U.K. the Committee has not insisted in large numbers, but in the quality of pastoral service to the local community where each group is based.

These groups have developed specific outreaches: pastoral representation in court cases, hospital visitation (specifically in mental hospitals), a ministry to the deaf, bar ministries, prison ministry, and crisis intervention on a nation-wide level. It has been agreed by the CEC to:
a) organize an annual national conference to which other organizations will be invited.
b) organize a weekend ministerial conference once a year - ideally, twice a year -

The first national conference will be this year with the attendance of the Rev. Elder Jim Sandmire.

1978 saw the first ministerial weekend conference with an attendance of sixteen ministers, ministers in training and their spouses. The ministerial conference in 1979 will be on our return from General Conference to give us the opportunity to reflect, discuss and plan in the light of General Conference resolutions.

These two events will help consolidate our work in the U.K. and establish better communications generally.

E) In the area of finances, we have experienced major setbacks. The combined contributions of the churches through tithing and voluntary donations are not more than an average 75.00 (seventy five pounds) monthly. This amount hardly covers, if at all, the financial responsibilities of the Committee.

Thus, the goal to become economically self-supportive has not been met. Individual congregations are self-supportive . The Committee is not.

General Conference '77 allocated five thousand dollars to the work of Church Extension in the United Kingdom and Western Europe. Of this sum, we have received one thousand two hundred eighty-eight dollars and eighty-nine cents ($1,288.89).

It would help us considerably:

a) if the General Conference allocates further economic aid to this area in 1979, that the amount is received within the specified period of allocation, or

b) that the United Kingdom and Western Europe is not promised a sum which cannot be realistically expected, consequently allowing us to work and plan only within our means.

Dear brothers and sisters in Christ, this report is brief. We would like to have the opportunity to discuss the past efforts and future plans of our churches with you during the General Conference. We would like to share with the Fellowship at large our awareness of the limitations which we face in our area of World Church Extension. The fact is, that although the United Kingdom is considered a sociologically advanced country, we are a MISSION FIELD, with specific missionary problems of growth, development, and acceptance.

The apparent success of our work simply shows us there is much more to be done. The little we have done would have been impossible without the personal dedication and sacrifice of all the ministers and lay members of MCC in the United Kingdom.

We commend ourselves to prayers,

In Christ's service,

Rev. Jose von Buhler,
Church Extension Officer in U.K. and Western Europe

CLERK'S NOTE. . .

During the floor discussion of the World Church Extension report, several questions were asked regarding the statement in that section of the report submitted by the Church Extension Committee for the United Kingdom and Western Europe in which the Committee commented that not all funds promised for the United Kingdom during the last budget had been received. The Treasurer replied that this was due to a misunderstanding on the part of the Church Extension Committee with regard to accounting procedures in the Fellowship office. He explained that the Church Extension Committee had counted only those funds sent to them. This did not take into account debts of over $600.00 owed by individual Churches in the United Kingdom and the Church Extension Committee which were forgiven by the Fellowship and applied to the Church Extension account for that area. It also did not take into account the stipend paid to Reverend Lee Carlton for his work as the Director of Church Extension previous to the formation of the present Committee. Reverend Sandmire further commented that he had explained this to the Church Extension Committee and the clergy and delegates at the first annual conference of the United Kingdom held in june during his Elders tour of that area. The matter was explained to their satisfaction but it was too late to change the report to the General Conference which they had already submitted. The questioners from the floor of the General Conference expressed themselves satisfied with the treasurer's comments.

For more information, see the World Church Extension section of the Treasurer's report.

TREASURER'S REPORT ACCEPTED.

COPIES AVAILABLE THROUGH

THE FELLOWSHIP OFFICES

UPON REQUEST.

must be made to the Committee and must include profession of Christian faith consonant with the profession(s) of faith of this Fellowship, agreement to be bound by the Bylaws of this Fellowship while continuing as a Licensed Minister, and recommendations from credible Christians as to personal and spiritual qualifications for the office. Licensed Ministers must be renewed in that capacity once a year according to procedures of the Committee.

c. Duties: Licensed ministers are authorized to administer the Sacraments and Rites of this Fellowship and to perform all other functions of Christian ministry unless specifically limited by the Ministerial Credentials and Affairs Committee of the Fellowship at the time of granting or renewing the license.

2). ORDAINED MINISTERS are professional ministers within the Fellowship.

a. Qualifications: Ordained ministers must be active members of a Church of this Fellowship, and must be persons of spiritual mind and exemplary life, of moral integrity and sound judgement and sound administrative abilities, which have been demonstrated in at least two years in the capacity of Licensed Minister. Ordained Ministers must show both qualifications and willingness to assume any pastoral or administrative office under this Fellowship, if called thereto, and must be recognized as having made an unreserved life-long commitment to be loyal, active professional ministers of this Fellowship.

b. Requirements: To be considered for the Rite of Ordination and to become an Ordained Minister, an individual must have served in this Fellowship for at least two consecutive years, and must submit application to the Fellowship's Committee on Ministerial Credentials and Affairs in accordance with procedures prescribed by the Board of Elders. Such applications must always include a personal profession of Christian faith consonant with the profession(s) of faith of this Fellowship, agreement to be bound by the Bylaws of this Fellowship, and a statement of life-long commitment to the professional ministry of this Fellowship saving only the call of God to other labors. Standards of educational and work achievement to be met before being accorded status as Ordained Minister, and of continuing education to be required of all professional ministers in the Fellowship, may be established from time to time by the Committee in accordance with procedures prescribed by the Board of Elders.

c. Duties: Ordained Ministers are authorized to administer the Sacraments and Rites of this Fellowship and to perform all other functions of Christian ministry, unless the Committee on Ministerial Credentials and Affairs in accordance with the procedures established by the Board of Elders shall temporarily and for cause suspend the Ordained Minister from any or all exercises of the Christian ministry.

3) INACTIVE STATUS AND RETIREMENT: Ordained Ministers not engaged in a pastorate or any other appropriate ministry under this Fellowship for a period of twelve (12) months are not eligible to vote as Minister at a General or District Conference or in a local congregational meeting. After twelve (12) consecutive months of inactivity in the professional ministry of this Fellowship, an Ordained Minister must appear before the Committee on Ministerial Credentials and Affairs which may, in accordance with procedures prescribed by the Board of Elders, temporarily suspend or revoke the status as Ordained Minister.

Ordained Ministers and Licensed Ministers may be accorded Inactive Status when for reasons of ill health, or other compelling reasons, that is decreed appropriate by the Committee. Ordained Ministers and Licensed Ministers may be accorded the status of Honorably Retired Minister after an appropriate number of years of

continued

service or upon attainment of sixty-five (65) years of age.

4) Discipline: The Universal Fellowship of Metropolitan Community Churches reserves to itself the discipline of its Ordained and Licensed Ministers and cannot condone disloyalty or unbecoming conduct on the part of its ministers. Therefore the Fellowship makes the following provisions for discipline and removal of professional ministers:

a. Initiation of disciplinary action, including removal, must be by a formal statement of charges by a majority vote of the membership of the congregation affected, by a majority vote of a District Conference, or by two Ordained Ministers of this Fellowship acting upon facts known to them personally. Such charges must be presented in writing to the minister concerned, to the Board of Elders, and to the Committee on Ministerial Credentials and Affairs and may be presented to other members of this Fellowship directly affected. Such a statement of charges is confidential and not otherwise to be published or publically discussed. At the time the statement of charges is presented to the minister, s/he immediately goes on inactive status but retains any office and continues to be fully compensated until final disposition of the charges is made.

b. Immediately upon receipt of the statement of charges the Board of Elders and the Committee shall confer upon the matter, and if the charges are by them then found to be frivolous or insupportable as drawn, they may dismiss the charges. The Board of Elders and the Committee shall appoint representatives to investigate the charges as promptly and as completely as possible, and those representatives shall recommend or not recommend a hearing within the next thirty days or at the next General Conference, whichever shall occur first. All parties and persons affected shall have the right to be heard at that hearing, and may elect to be represented and assisted by an Ordained Minister of the Fellowship.

c. At the conclusion of the hearing, the Committee shall rule on each of the charges preferred, and based upon its findings the Committee shall rule by majority vote of its full membership either to reaffirm the credentials and status of the minister, or to remove those credentials and that status, or to impose lesser discipline as seems appropriate to the Committee. All such decisions of the Committee may be appealed in writing to the Board of Elders within the next thirty (30) days, and the decision of the Board of Elders when rendered shall be final, either to confirm the discipline of the Committee or to set it aside.

B. MINISTERS FROM OTHER DENOMINATIONS: It is the policy of the Universal Fellowship of Metropolitan Community Churches in accepting ministers from other Christian denominations to receive them as Licensed Ministers. In accordance with procedures prescribed by the Board of Elders, the Committee on Ministerial Credentials and Affairs shall accept, consider and act upon the application of ministers from other denominations as they would applications from within the Fellowship to become or to remain a Licensed Minister.

C. DEACONS are non-professional ministers within the Fellowship. Their office is an historic ministry within the Christian Church, a ministry of service and aid, and their qualifications are described in I Timothy 3:8-14. It is not appropriate that Deacons serve on the Board of Directors of a local church or in other administrative

continued

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

PROPOSED BYLAW CHANGES FOR THE 1979 GENERAL CONFERENCE
LOS ANGELES, CALIFORNIA

PAGE	PROPOSAL	BY-LAW		SPONSOR
3	No. 1	ARTICLE III.A.1		MCC BALTIMORE

"We believe: 1) In one triune God, of one substance, in the persons of the Creator, Son and Holy Spirit..."

RATIONALE: In keeping with the non-discriminatory policies of the Universal Fellowship of Metropolitan Community Churches, we feel that these changes will eliminate the previous sexist wording of Article III.

3	No. 2	ARTICLE III.A.3		MCC BALTIMORE

"3. That Jesus . . The Christ . . . historically recorded as living some 2000 years before this writing, is the Creator's most divine Son, as well as being the Son of Humanity, born of Woman. And that by total subservience to God, the Creator, Jesus has demonstrated . . ."

RATIONALE: same as above.

3	No. 3	ARTICLE III.A	[Replace 1st paragraph with following]	NORTHEAST DISTRICT

"The Christ is foretold in the Old Testament, presented in the New Testament, and proclaimed by the Christian church in every age and in every land."

RATIONALE: To bring the Bylaws into accord with the Resolution brought by the Taskforce on Women to General Conference, August 11, 1976 and passed unanimously by that conference that we continue to change the language used in Metropolitan Community Churches to be inclusive of both sexes and not reflect the traditional use of male terms to be normative.

3	No. 4	ARTICLE III.A.1	NORTHEAST DISTRICT

"In one triune God, of one substance, in the persons of the Parent of all creation, the Christ, and the Holy Spirit, omnipotent, omnipresent and omniscient, God being the Creator of all, the Prime Mover and Spirit of the Universe."

RATIONALE: same as above.

4	No. 5	ARTICLE III.A.3	NORTHEAST DISTRICT

"That Jesus . . the Christ . . . historically recorded as living some 2,000 years before this writing is God Incarnate, being one born of humanity, fully God and fully human, and that by being one with the will of God, Jesus has demonstrated once and forever that all people are likewise Children of God, being spiritually made in God's image."

RATIONALE: same as above.

4	No. 6	ARTICLE III.A.6	NORTHEAST DISTRICT

Replace "Master" with "Redeemer."

RATIONALE: same as No. 3

PAGE	PROPOSAL	BYLAW		SPONSOR
4	No. 7	ARTICLE III.B.2	[First paragraph]	NORTHEAST DISTRICT

Change "Our Lord's" to "Jesus'."

RATIONALE: same as No. 3.

PAGE	PROPOSAL	BYLAW		SPONSOR
4	No. 8	ARTICLE III.B.2	[Second paragraph]	NORTHEAST DISTRICT

". . . signifying their desire to be received into community with God, to be saved by Christ's divine sacrifice, to participate in Christ's resurrection, and to commit their lives anew to Christian service."

RATIONALE: same as No. 3.

PAGE	PROPOSAL	BYLAW		SPONSOR
5	No. 9	ARTICLE IV	[Revision of entire Article]	MCC NASHVILLE

NOTE from the Bylaws Committee: The committee attempted to underline, cross reference, and generally help guide the reader with the changes proposed in this text. After nearly completing this work, it became evident that these aids only made reading more difficult. Please be aware that we attempted this task.

RATIONALE: The recently received proposal from the Board of Trustees of the Samaritan Theological Institute [Proposal No. 16] to revise part C of Article IV and to replace IV.C.2 (of Exhorters), with an Article IV.D (of Student Ministers), in our minds raises questions which touch other parts of Article IV. We believe the entire Article can be rewritten to procure a clearer and better statement, establish more uniform procedures and standards and provide the Fellowship with professional and non-professional ministers. Therefore we offer the following in substitution for Article IV as it now stands. We point out that much of what follows is only a rearrangement or a restatement of the present text; some of the material proposes only slight change; and some of the material proposes substantial change.

ARTICLE IV: MINISTRY

A. The Universal Fellowship of Metropolitan Community Churches affirms the universal priesthood of all believers.

All members of the Church are called by God to minister the grace and gospel of Christ in their daily lives and in their personal growth. The Fellowship also recognizes two orders of ministry within the Church, professional and non-professional, composed of persons to whom the Fellowship has committed the exercise of certain offices and functions not appropriately exercised by any persons not called and authorized thereto by the Fellowship.

1) LICENSED MINISTERS are professional ministers within the Fellowship.

a. Qualifications: Licensed ministers must be active members of a church of this Fellowship and must be persons of demonstrated spiritual mind and exemplary life, of moral integrity and sound judgement, and must possess administrative abilities and educational preparation and experience in the church as may be determined by the Fellowship's Committee on Ministerial Credentials and Affairs , before applying for License or renewal of License.

b. Requirements: The Ministerial Credentials and Affairs Committee, following procedures prescribed by the Board of Elders, shall from time to time establish minimum standards of education to be met by persons applying to be Licensed Ministers or to be renewed in that capacity. Application to become a Licensed Minister

ADDENDUM

(For the sake of clarity and accountability, we have separated out all items that were referred to a Committee, Commission, Board or Task Force.)

Referrals:

By-law proposals 1-8 referred to the Elders Task Force on Inclusive Language for consideration at the 1981 General Conference.

By-law proposals 9-22 referred back to Government Structures and Systems for consideration at the 1981 General Conference.

Resolution VII referred to the Board of Elders and the Ministerial Credentials and Affairs Committee.

Resolution IX referred to the Board of Elders.

Government Structures and Systems Report, Section II referred to Government Structures and Systems.

XVIII. Resolution proposed by MCC-Providence, Rhode Island.

BE IT RESOLVED, that the UFMCC gives its complete support to the October 14th March on Washington and the events surrounding that March.

XIX. Resolution proposed by Good Shepherd Parish, MCC-Chicago.

WHEREAS, Ms. Helen K. Vale has done an excellent job as parliamentarian for this conference;

BE IT RESOLVED, that the Ninth General Conference go on record commending Ms. Vale for her excellent work? and

BE IT FURTHER RESOLVED, that the General Conference requests Ms. Vale to re-write the "Table of Motions" for future General Conferences; and

BE IT FURTHER RESOLVED, that the Board of Elders is urged to consider Ms. Vale as parliamentarian for future conferences.

XX. Resolution proposed by Calvary MCC-Redwood City, CA.

RESOLVED, that henceforth all proposed bylaws changes be submitted in advance to our World Church Extension officers for impact statements in terms of law and/or language problems.

XXI. Resolution proposed by the Resolutions Committee.

WHEREAS, the Resolutions Committee that actually functioned at this General Conference consisted of individuals who had absolutely no direction, objectives and prior knowledge of their service on the committee; and

WHEREAS, no one was given guidance as to how to submit resolutions;

NOW, THEREFORE, BE IT RESOLVED,

1. a procedure be established for the submission of resolutions,
2. the difference between a bylaws change, a resolution and/or new business be established by the Board of Elders or a committee appointed by them,
3. a standard form for resolutions be established,
4. enough time be set aside between the deadline for submission of resolutions and the time of preparation in order to let the committee do its work,
5. these determinations be submitted to local church bodies by the Board of Elders or the committee dealing with these resolutions at least six months prior to the next General Conference.

XXIII. Resolution submitted by the Commission on Social Action.

WHEREAS, the Gospel calls all Christians to actively work toward the elimination of serious obstacles to spreading the Good News of the Gospel to all people; and

WHEREAS, racism is indeed such an obstacle; and

WHEREAS, education on the issue of racism is an effective tool for eliminating racism; and

WHEREAS, interaction and communication with minority gay men and lesbians is one such educational tool and such interaction can be experienced at the National Third World Conference; held in Washington, D.C., Oct. 12-14, 1979.

BE IT HEREBY RESOLVED, that UFMCC endorses the Third World Conference and will appoint 2 Third World individuals, one gay male and one lesbian to represent UFMCC at the Conference. These people will have the responsibility to report to the Board of Elders and all local congregations the results of the Conference. Included in this report will be any and all suggestions that would increase the understanding and implementing of anti-racism programs. UFMCC will provide whatever financial assistance possible for its representatives.

XXIV. Resolution.

BE IT RESOLVED, that the assembled body thank the Los Angeles church and the Fellowship Office staff for a wonderful General Conference IX.

VIII. Resolution proposed by Bob Harmon, MCC Columbia, S.C., and the Rev. Gil Lincoln, MCC Nashville, TN.

RESOLVED, that the Elders issue regularly to all church units a list of ministers not engaged as a pastor, assistant pastor, worship coordinator or on the UFMCC staff, and further that the Elders seek ways to encourage such ministers to consider responding to the needs of church units without a pastor or interim pastor.

XI. Resolution proposed by the Commission on Christian Socal Action

WHEREAS, The Universal Fellowship of Metropolitan Community Churches has historically supported the right of all people to equal opportunity under the law; and

WHEREAS, The Equal Rights Amendment would provide the assurance of such equality for women and men in the United States of America; and

WHEREAS, Many groups are spreading distortions of fact, half-truths and outright lies in an attempt to stop the passage of the Equal Rights Amendment in the United States of America; and

WHEREAS, We, as Christians, are called to speak out in support of legislation that will help all people achieve justice and equality;

NOW BE IT RESOLVED, that the Universal Fellowship of Metropolitan Community Churches supports the passage of the Equal Rights Amendment in the United States of America, urges its passage by the remaining states that have not done so (Nevada, Utah, Arizona, Oklahoma, Missouri, Illinois, Arkansas, Louisiana, Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina and Virginia), and urges its members, friends and supporters to work for the passage of the ERA; and

BE IT FURTHER RESOLVED, that the Universal Fellowship of Metropolitan Community Churches will not hold international meetings or conferences in states that have not passed the Equal Rights Amendment in the United States.

XII. Resolution proposed by the Christian Social Action Commission.

WHEREAS, The Universal Fellowship of Metropolitan Community Church supports the belief that we are indeed a Church whose mission is to proclaim the Gospel to all people, everywhere:

WHEREAS, The racial and ethnic composition of local churches throughout this Fellowship is evidence that the message of God's love for all people is not, in fact, being shared in those local churches with minorities due to the lack of active viable outreach to minority communities; and

WHEREAS, Christianity calls us to fearlessly, joyously and actively oppose any and everything that obstructs the flow of the message of God's unconditional love for ALL PEOPLE; and

WHEREAS, The issue of racism is indeed such an obstruction, and

WHEREAS, Racism has survived throughout this fellowship mainly due to a lack of understanding of what it is, how it works or how to combat it; and

WHEREAS, The successful elimination of racism is dependent upon the establishment of such educational programs and guideance.

BE IT HEREBY RESOLVED, this commission proposes the establishment of a salaried or volunteer position of Race Relations Director who would be appointed by the Board of Elders, and work under the direction of the Christian Social Action Director, being accountable also to General Conference and the Board of Elders, whose duties would be as follows:

1. Compile and distribute educational material in the area of race relations to local churches.

2. Establish and direct a racism task force and continuously report to the Board of Elders and local church of the growth and development of that committee.

3. Serve as resource person to local churches in the area of race relations.

4. Set up guidelines for establishing lines of communication between UFMCC and minority communities.

5. Coordinate on a fellowship level and direct on a local level programs geared at consciousness raising, education, assertiveness and leadership development in minority communities.

XIII. Resolution of the Washington Field Office.

WHEREAS, the Universal Fellowship of Metropolitan Community Churches was created ten years ago because, in part, of the oppression of Gay people; and

WHEREAS, The National Gay Civil Rights Bill H.R. 2074, would help to further the legal rights of Gay people in the United States; and

WHEREAS, we are called as Christians to "prophesy to the sheperds" and to work for full human rights for all people;

NOW, THEREFOR, BE IT RESOLVED, that the Universal Fellowship of Metropolitan Community Churches supports the passage of the Gay Civil Rights Bill in the Congress of the United States, urges Members of Congress who have not co-sponsored it to do so, and urges its members, friends and supporters to support the passage of the bill in the United States Congress.

XIV. Resolution from the Washington Field Office, the Commission on Christian Social Action. and MCC-Washington, D.C.

WHEREAS, The Declaration of Independence of the United States of America proclaims the fundamental democratic principle that governments are instituted and derive "their just powers from the consent of the governed;" and

WHEREAS, This principle has, from the beginning, been implemented in the United States through selection of members to serve in the two bodies of the Congress; and

WHEREAS, of the 17 Federal Districts (National Capitals) in the world community, only one other than the District of Columbia is not represented in their national legislatures; and

WHEREAS, the District of Columbia's population is greater than that of ten states in the USA which are fully represented in Congress while the District of Columbia is not; and

WHEREAS, Both bodies of the Congress have by two-thirds vote approved a Constitutional amendment to provide full voting representation for the District of Columbia in both the House of Representatives and the Senate of the United States; and

WHEREAS, We as a part of the Christian community, recognize that God has called all of us to be good and responsible citizens, and believe it is our responsibility to remind the body politic of its duty to recognize the need of all our citizens to be enfranchized and thus to participate fully in the privileges and responsibilities of citizenship;

NOW, THEREFOR, BE IT RESOLVED, that the Universal Fellowship of Metropolitan Community Churches supports the passage of the District of Columbia Voting Rights Constitutional Amendment, urges its members, friends and supporters to support the Amendment, and urges the States in the United States to ratify the Constitutional Amendment.

XV. Resolution proposed by the Government Structures and Systems workshop.

RESOLVED, the Board of Elders consider the feasibility and advisability of designating a week or weekend during non-conference years for meetings of Commissions, Committees, Task Forces, etc., at a designated time and place; and

BE IT FURTHER RESOLVED, the Board of Elders consider the feasibility and advisability of the funding of representatives by the Fellowship, Districts, local congregations and interested individuals.

REPORT OF GOVERNMENT STRUCTURES AND SYSTEMS

Section I - NOT ACCEPTED.

NOTE: For new GSS structure, see Elders' White paper.

Also, copies of the pre-Conference GSS report are available at UFMCC offices upon request.

Section II - REFERRED BACK to GSS.

(See Addendum)

RESOLUTIONS COMMITTEE REPORT:
Resolutions Passed, General Conference IX

I. Resolution proposed by the Mid-Atlantic District Women's Caucus and unanimously adopted by the Mid-Atlantic District Conference on 19 May 1979, with a recommendation for further adoption by the General Conference.

WHEREAS, the ministry of this Fellowship extends to all persons, and especially to those persons who have hitherto been denied access to traditional churches; and

WHEREAS, male-to-female transsexuals have not to this date been uniformly accepted and affirmed as women and female-to-male transsexuals have not been uniformly accepted and affirmed as men;

NOW, THEREFORE, BE IT RESOLVED, that it is the sense of the Universal Fellowship of Metropolitan Community Churches that male-to-female transsexuals are women and shall be accepted and treated in all respects as women; and that female-to-male transsexuals are men and shall be accepted and treated in all respects as men; and

BE IT FURTHER RESOLVED, that copies of this resolution be transmitted to appropriate news media, gender clinics and counselling centers.

II. Resolution proposed by East Bay Metropolitan Community Church.

WHEREAS, all members of UFMCC should have access to the actions reported in the Elders' minutes in order to provide for prompt grass roots feedback;

NOW, THEREFORE, BE IT RESOLVED, that as soon after the Elders' meetings as their minutes are approved, the minutes will be offered for sale at cost. The procedure for obtaining the minutes will be published in "the Unity," and detailed in a letter sent to each local church group.

III. Resolution proposed by MCC-Oceanside.

RESOLVED, that before bus service is given to any bar during General Conference, the bar must affirm that it will not discriminate against people on the basis of sexual orientation, race or sex.

IV. Resolution proposed by East Bay Metropolitan Community Church.

WHEREAS, membership classes and new works can be strengthened by the inclusion of material explaining binding future goals and present procedures; and

WHEREAS, everyone in UFMCC can call their actions into account only if they are clearly aware of what directives bind them; and

WHEREAS, historical material on committees and commissions may provide the perspective needed to encourage service on the committees and commissions; and

WHEREAS, grassroots input to those bodies will be facilitated by the following;

NOW, THEREFORE, BE IT RESOLVED, that the Board of Elders is instructed to provide by 1981 a packet for purchase at cost including the following:

1. resolutions, procedures and anything else that the UFMCC has bound itself to carry out, and
2. Committee and commission reports presented to the General Conferences of UFMCC.

UFMCC BUDGET -- 1979-1981

		1979-1980	1980-1981
1.	Salaries & Fringes	$124,960	$137,625
2.	Rent (L.A. & Washington)	14,775	16,584
3.	Phone (All budgets)	10,000	12,000
4.	Equipment (Rent, lease, purchase)	18,322	14,000
5.	World Church Extension (Evangelism)	16,200	17,000
6.	Furnishings & Fixtures	500	500
7.	Postage & Shipping (All budgets)	11,525	12,500
8.	Travel	21,434	22,500
9.	Insurance	1,215	1,756
10.	Public Relations	3,040	2,000
11.	Office Supplies (Material)	3,000	3,500
12.	Printing & Reproduction In Unity, Gay Christian, New Day Keeping in Touch, Cellmate, Admin. Comm.	14,500	15,000
13.	Universal Fellowship Press	4,000	4,500
14.	Attorney & Legal	1,200	1,500
15.	Audit Expense	500	600
16.	MCAC Expense (Not travel or phone)	800	1,000
17.	S.T.I.	12,000	12,000
18.	Lay Concerns & Finance Advisory (not travel)	1,350	1,350
19.	Emergency Contingency Savings	10,000	10,000
20.	General Conference	269,771	25,000
			$310,915

INCOME PROJECTION

		1979-1980	1980-1981
1.	Tithes from Congregations	$162,000	$170,000
2.	Undesignated gifts	8,400	9,600
3.	Founders Day Offering	4,041	6,000
4.	Samaritan Theological Institute	13,000	15,000
5.	Universal Fellowship Press	17,580	20,000
6.	World Church Extension	16,200	13,795
7.	Institutional Ministries	1,000	1,500
8.	Washington Field Office	4,000	5,000
9.	Other -- Direct mail, United Way	3,500	4,000
10.	UFMCC Support Team	39,900	41,000
11.	General Conference	---	25,000
12.	Interest	150	200
		$269,771	$311,095

offices of the Church. A deacon may not serve as pastor, interim pastor or associate or assistant pastor, but may be appointed Worship Coordinator of a study group or a mission.

1. Qualifications: Prior to being appointed and set apart by prayer, a Deacon must be a member in good standing of a local church of this Fellowship, and must be a person of spiritual and personal maturity, of exemplary life, of sound judgement, and of proven dedication to God in the church. Appropriate training for Deacons, before and after appointment, shall be the responsibility of the pastor of the local church. Persons are nominated to become Deacons by the pastor of the local church, approved by a majority of the full Board of Directors and set apart or installed in office by prayer, for a term of three (3) years. Deacons may be appointed and approved in the same way to serve further terms in office.

2. Duties: At the direction of the pastor of the local church, Deacons shall perform a spiritual ministry to those in need, to the sick, the friendless, and any in distress. As directed to do so by the pastor and Board they may administer material aid from and in behalf of the church. It is appropriate that Deacons assist their pastors in the conduct of public and private worship when called upon to do so; but Deacons may not administer the Sacraments and Rites of this Fellowship except when specifically authorized to do so by the pastor under whom they serve.

3. Discipline of Deacons is to be exercised by the pastor and Board of Directors of the church in which the Deacon is a member. For cause the pastor may suspend a Deacon from the exercise of a Deacon's ministry for a period of not more than thirty (30) days, and must report that suspension and the reasons for it to the Board. The pastor and a majority of the full Board may remove a Deacon from office for disloyalty, unbecoming conduct, or dereliction of duty, and may for cause impose lesser discipline. There is no appeal from disciplinary decisions of the pastor and a majority of the full Board.

D. EXHORTERS are persons preparing for the professional ministry of the Fellowship.

1. Qualifications: Before being appointed an Exhorter an individual must be a member of a church in this Fellowship and must have demonstrated a spiritual disposition, willingness and ability to work well with others, loyalty to the Fellowship and its agents and agencies and must show promise of ability to do the study and work of a minister in this Fellowship. Such an individual, having indicated to the local pastor a sensed and accepted call from God, must be nominated by that pastor to the Board of Directors of the same local church. The Board shall discuss the matter with the individual, with the pastor, and with any other persons, shall review supporting documents of education, religious experience and church activity, and reference from credible Christian persons; and at a subsequent meeting the same Board shall vote to confirm the individual's appointment, or not confirm that appointment, for a one year term.

2. Duties: The chief duty of an Exhorter shall be to prepare for the Christian ministry under the guidance of the local pastor. As part of that preparation, and in addition to it, an Exhorter may be assigned by the pastor to plan and conduct group activity, to preach, to give counsel, and to do administrative work in the local church. With the local pastor's consent, it is appropriate for a District Coordinator to appoint an Exhorter to serve as Worship Coordinator of a Feasibility Study or Study Group; but in such cases it shall be clearly understood and accepted by all concerned that the Exhorter's primary duty and responsibility continues to be in the local church through the pastor. Within the local church it is not appropriate for Exhorters to administer the Sacraments and Rites of this Fellow-

continued

...ip, but they may be authorized to do so by agreement of the pastor and the District Coordinator when acting as ...ship Coordinator in a Feasibility Study or Study Group. Exhorters shall not be appointed Associate or Assistant Pastor, or Interim Pastor, but may be appointed Worship Coordinator by the Board of the church of which an Exhorter is a member.

3. No person shall serve as Exhorter more than four years altogether and after that time must apply to the District Review Committee to be received as a Student Minister.

C. STUDENT MINISTERS are persons preparing for the professional ministry of the Fellowship who have completed the greater part of the required academic study and who have had substantial practical experience as Exhorter.

1. Qualifications: Before applying to the District Review Committee for the status of Student Minister, a person must be a member of a Church in this Fellowship in which s/he has served at least two years as Exhorter. Upon making such application, the Exhorter must present satisfactory evidence of having successfully completed academic and practical work to such an extent that the balance required can be completed in one year. That evidence shall consist of transcripts and of letters of recommendation from the pastor and Board of the Exhorter's local church, as well as other references and documentation. The District Review Committee shall vote whether or not to confer the status of Student Minister for a term of one year, and shall do so only after having worked out with the individuals and church bodies affected a plan of work for that year. A District Review Committee may renew a person's appointment as Student Minister for a second one year term only if events beyond the Student Minister's control and expectation prevented completion of that work assignment.

2. Duties: Student Ministers shall be responsible chiefly to the District Review Committee and immediately to the pastor assigned by the Committee to supervise that work. The duties of a Student Minister shall be in general terms set forth and agreed to by the District Review Committee, the pastor of the local church, and the Student Minister when the appointment is made. Ordinarily a Student Minister shall be assigned to serve in a local church of the District, but may be assigned to serve in a Feasibility Study, Study Group or Mission without a pastor provided the District Review Committee takes care that a competent minister of the Fellowship supervises that work. It is the expectation of the Fellowship that a Student Minister will be fully qualified to be accorded license as a professional minister of this Fellowship after one year of service planned and directed by the District Review Committee.

E. DISCIPLINE: The Universal Fellowship of Metropolitan Community Churches cannot condone disloyalty, unbecoming conduct, or dereliction of duty on the part of its non-professional ministers. The discipline of Deacons is reserved to the pastor and Board of the local church served by the Deacon. The discipline, extending to suspension or removal, of Exhorters is reserved to the pastor and Board of the local church served by the Exhorter. The discipline of Student Ministers is reserved to the District Review Committee acting in consultation with the District Coordinator and the pastor of the local church served by the Student Minister and extends to suspension or removal. A Student Minister suspended by action of the District Review Committee may apply again to be appointed Student Minister if, because of that suspension, it was impossible for the individual to complete the assigned program of work and study. A Student Minister removed from that status by the District Review Committee may not apply to be appointed again until one year has elapsed, and then must apply as would an Exhorter of a local church.

— End of Proposal No. 9 —

PAGE	PROPOSAL	BYLAW	SPONSOR
5	No. 10	ARTICLE IV.A.1.b [First sentence]	MID-ATLANTIC DISTRICT

"In order to be licensed or to have a license renewed, such persons must be active members in a local congregation of the Universal Fellowship of Metropolitan Community Churches..."

RATIONALE: Many licensed ministers in UFMCC hold membership in study groups and missions where they are Worship Coordinators. Technically, therefore, they are not members in a "church" as UFMCC defines a chartered church and may technically be ineligible for licensure.

5	No. 11	ARTICLE IV.A.1.b [First sentence]	M.C.A.C.

". . .an application to the Ministerial Credentials and Affairs Committee in accordance with procedures prescribed by the Ministerial Credentials and Affairs Committee."

RATIONALE: The committee felt it would be a double benefit if the above change were approved: 1)More continuity and a smoother running process would result if the M.C.A.C. were authorized to both establish requirements and outline procedures to be followed instead of only doing half the job and having the Board of Elders completing the procedure. 2) It would free the Board of Elders to do other more important administrative and policy oriented work.

5	No. 12	ARTICLE IV.A.1.b [Second sentence]	M.C.A.C.

"Once the license is granted, it must be renewed bi-annually by the Ministerial Credentials and Affairs Committee."

RATIONALE: Because of the nature of the relicensing process and the schedule of meetings of the General Conference and the M.C.A.C. the committee felt it would be easier for the relicensing to occur on a bi-annual basis.

6	No. 13	ARTICLE IV.A.2.b [Second sentence]	M.C.A.C.

The same as for Proposal No. 11

RATIONALE: The same as No. 11

6	No. 14	ARTICLE IV.A.2.b [First sentence]	MCC of the RESURRECTION (Houston)

Change "for at least one year" to "for at least three (3) years."

RATIONALE: By requiring at least three (3) years prior to ordination, it would give the individual more time to be helped and evaluated. This, hopefully, would result in better prepared ministers.

5	No. 15	ARTICLE IV.A.2	MCC BALTIMORE

[Add as a new paragraph between C and D--This would become new D and current D would become E:]

"Ministerial Credentials and Affairs Committee requirements: All requirements for licensure of Exhorters (Student Ministers), Ministers, and/or Ordination of Clergy proposed by the Ministerial Credentials and Affairs Committee are subject to the General Conference of the Universal Fellowship of Metropolitan Community Churches for approval prior to their implementation and may be brought into effect only after such approval has been given."

RATIONALE: As the Licensing and Ordination of Clergy personally affects, to some extent, all members and friends of the UFMCC to whom said Clergy will eventually minister, the responsibility ought not be placed upon

the shoulders of a few (the MCAC), but should, in essence, be more fully shared by all of us. This will also ensure a two year 'testing period' of any new requirements and will safeguard candidates for the Ministry from any 'last minute' changes to requirements. The MCAC will, of course, continue to submit requirements as before, but the General Conference will have more sharing in this work.

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7 No. 16 ARTICLE IV.C [Revision] ALL SAINTS MCC (West Hollywood), MCC WEST BAY MCC WASHINGTON ,D.C., and S.T.I. BOARD OF TRUSTEES

IV.C PREPARATION FOR THE PROFESSIONAL MINISTRY

1. Ministerial Students

   a. Qualifications: Ministerial students are persons who are in academic preparation for the professional ministry in the UFMCC and who are designated as "ministerial students" by the District Review Committee (DRC) of that district.

   b. Requirements: "Ministerial student" status is a district standing. Recognition as a ministerial student must be renewed on an annual basis by the DRC. The requirements and procedures shall be determined by the Ministerial Credentials and Affairs Committee.

   c. Duties: Ministerial students are under the jurisdiction of the pastor or worship coordinator of the congregation in which they are members. They may be assigned specific responsibilities, but their primary focus shall be academic preparation.

2. Ministerial Interns

   a. Qualifications: Ministerial interns are persons serving an intern year of concentrated practical training prior to being licensed as a professional minister in the UFMCC and who are designated "ministerial interns" by the DRC in that district. Persons preparing for the professional ministry shall have substantially completed their academic requirements before applying for the status of "ministerial intern". Those seeking this status shall have previously demonstrated their spiritual outlook and their perserverence in work.

   b. Requirements: "Ministerial intern" status is a district standing. This status is a one year appointment which the DRC may renew. Persons seeking "ministerial intern" status may or may not have previously held "ministerial student" status. A year of "ministerial intern" status is required before licensing as a professional minister. The specific requirements and procedures shall be determined by the Ministerial Credentials and Affairs Committee.

   c. Duties: Ministerial interns shall serve in a local congregation in the district in which they hold standing. Their precise duties shall be assigned by the pastor or worship coordinator of the congregation in which they are interning. Ordinarily these duties shall include some experience in each of the following areas: preaching, leading worship, counseling, administration, teaching, evangelism, and social action. The intern's work shall be guided and evaluated by the pastor or worship coordinator. The performance of sacraments

PROPOSAL	BYLAW		SPONSOR
No. 17	ARTICLE IV.C.1.b.	[First sentence]	BYLAWS COMMITTEE (V.B.1.c)

"Deacons shall be members in good standing in their local chartered churches. . ."

RATIONALE: (Based on Elders' Advisory Letter of 2/4/78) "Missions and Study Groups do not have the appropriate constitutional machinery for approving Deacons and Exhorters."

No. 18	ARTICLE IV.C.1.b		MID-ATLANTIC DISTRICT

"Deacons shall be members in good standing of their local church or mission and . . . service. Appropriate training . . .position of Deacon. All persons appointed by the pastor as Deacons shall be approved by the local Board of Directors. All persons appointed by the Interim-Pastor of a Mission shall be approved by the local Board of Directors and the District Coordinator. The Pastor and Board . . . of any term."

RATIONALE: As our church bodies are moving into smaller cities, towns and rural areas of the world, they will probably remain as Missions longer before meeting all criteria for Charter Church status, such as 35 members. They will, however, be more likely in that time to develop a full church program with needs for Deacons for visitations and consecration and serving communion, especially in the absence of the Interim-Pastor, as well as other responsibilities pertinent to the Deaconate.

No. 19	ARTICLE IV.C.2		M.C.A.C.

Change title "Exhorters" to "Student Ministers" (Note: if passed, this proposal would change all references to "Exhorter " in the Bylaws to "Student Minister").

RATIONALE: This, of course, is not a new change but one that the committee feels is necessary for purposes of title clarification.

No. 20	ARTICLE IV.C.2.a	[Second sentence]	M.C.A.C.

"The term of a Student Minister shall be for one (1) year. No person shall serve as a Student Minister for more than five (5) years, unless that person has the approval of his/her pastor, Board of Directors and District Review Committee."

RATIONALE: With the proposed changes in credentialing of clergy the committee felt an exception clause needed to be added to the Student Minister's term of office in case of extenuating circumstances. Note, however, that there is a strong check system involved in granting such a waiver.

No. 21	ARTICLE IV.C.2.b	[First sentence]	BYLAWS COMMITTEE (V.B.1.c)

"Candidates for Exhorter shall be members in good standing in their local chartered church. . ."

RATIONALE: same as for Proposal No. 17

No. 22	ARTICLE IV.C	[New Section]	MCC PROVIDENCE, R.I.

Add at end of Article IV:

IV.C.3 EVANGELIST. Evangelists are a special order of lay ministers within the jurisdiction of the district under the supervision of the District Coordinator and the Board of Home Missions, which supervision may be delegated to a local church. *(continued next page)*

and rites may be done only under the direction of the pastor or worship coordinator.

A ministerial intern may be assigned by the District Coordinator to serve as worship coordinator of a study group, provided that the District Coordinator serves as supervisor of the intern. A ministerial intern may be appointed by the Board of Directors of a church or mission to serve as worship coordinator of that congregation, provided that the District Coordinator approves and serves as supervisor of the intern. A ministerial intern may not serve as Pastor, Assistant Pastor, Associate Pastor, or Interim Pastor of a congregation.

3. Discipline

The discipline of ministerial students and ministerial interns shall lie first in the hands of the local pastor or worship coordinator with whom they are working. If charges are made by the pastor or worship coordinator against a ministerial student or ministerial intern of disloyalty, unbecoming conduct, or dereliction of duty, the District Coordinator shall mediate. The District Coordinator will reaffirm or remove status, or take other action as she or he deems appropriate. The District Coordinator may allow an intern to serve in another congregation. Any such disciplinary action by the District Coordinator is subject to approval by the DRC at its next meeting.

IV.D LAY MINISTRY

1. The priesthood of all believers. The Universal Fellowship of Metropolitan Community Churches affirms the lay ministry of every member of the UFMCC.

2. Deacons. Deacons are a special order of lay ministry within the jurisdiction of the local congregation.

   a. Qualifications: (same as present IV.C.1.a)

   b. Requirements: (same as present IV.C.1.b)

   c. Duties: (same as present IV.C.1.c)

   d. Discipline: (same as present IV.C.1.d)

   e. Any specific matters. . .(same as present IV.C.1.e)

RATIONALE: This Bylaw proposal basically does two things:

1) It separates the process of preparation for the professional ministry from lay ministry.
2) It redefines what the process of preparation for the professional ministry will be.

First, it is important to affirm the ministry of every layperson, as well as to point out the special lay ministry of deacons. Persons preparing for the professional minstry do not properly belong in this section, even though technically they are still "laypeople". It is not their aim to be "lay ministers", but rather they are in a preparatory period equipping themselves for professional ministry. They are "candidates" for the professional ministry and therefore should not be catagorized under Lay Ministry. There needs to be a separate Bylaw section (IV.C) for them.

Second, the primary reason for presenting th is proposal is to revamp the ministerial preparation process. The present system of exhorters is inadequate. Our clergy drop-out rate has been very high these last two years, and we want to develop a better system to ensure that our future clergy will be better practically trained in local parish work and that they will have more "stick-to-it-iveness". Thus we are NOT modifying the present system of exhorters. Rather this is a proposal for an entirely new program. The old way is not working because it is too uneven. Some local exhorter programs are excellent; others are so-so; others are non-existent. A district status would even out the quality and provide more flexibility and opportunities for training.

VII. Resolution proposed by MCC Minneapolis.

RESOLVED, that the UFMCC General Conference shall call into existence, as a committee of this fellowship, the Ministerial Nurture Committee.

This committee shall be co-chaired by one minister and one lay person. The committee shall be comprised of concerned clergy and lay persons.

Furthermore, the rules of this committee shall provide that no ordained clergy who has served on the Ministerial Nurture Committee should serve on the Ministerial Credentials and Affairs Committee concurrently, nor shall any ordained clergy who has served on the Ministerial Nurture Committee serve on the Ministerial Credentials and Affairs Committee sooner than three years following service on the Ministerial Nurture Committee.

The purpose of this committee shall be concerned for the spiritual and emotional welfare of UFMCC ministers. This committee will allow for nurture without those who provide that nurture being called upon to decide upon any minister's possessing credentials or ordination.

Referred to the Board of Elders and the M.C.A.C.

IX. Resolution proposed by the Rev. Gil Lincoln and Jim Bogle, MCC Nashville.

RESOLVED, that the Ninth General Conference of the UFMCC calls on the Board of Elders,

1. to consider the need for a judicial or review process or structure in the Fellowship to receive appeals; and

2. to appoint a number of lay-persons and clergy to work on the resolution of that need.

Referred to the Board of Elders.

REFERRED BACK TO GOVERNMENT, STRUCTURES AND SYSTEMS

SECTION II

RESOLUTIONS FOR ADOPTION

A. ELDERS' ADVISORY LETTERS

Prior to the 1977 General Conference, fourteen Elders' Advisory Letters to Churches were referred to the Commission on Government, Structures and Systems for consideration. These are Elders' Advisory Letters '75-7, 10 & 13 and '76-7, 9, 10, 12, 14, 25, 26, 27, 28, 32 and 33.

RECOMMENDATIONS **

1. Recommend ADOPTION of Elders' Advisory Letter 75-1, re: Board of Directors;
2. Recommend REFERRAL of Elders' Advisory Letter 75-10 to Ministerial Credentials & Affairs Committee;
3. Recommend REFERRAL of E.A.L. 75-13 to M.C.A.C.;
4. Recommend REFERRAL of E.A.L. 76-7 to M.C.A.C.;
5. Recommend ADOPTION of E.A.L. 76-9;
6. Recommend ADOPTION of E.A.L. 76-10 with emphasis on . . ., "if possible, ONLY . . .";
7. Recommend ADOPTION of E.A.L. 76-12;
8. Recommend the REFERRAL of E.A.L. 76-14 to M.C.A.C.;
9. Recommend ADOPTION of E.A.L. 76-25;
10. Recommend ADOPTION of E.A.L. 76-26;
11. Recommend ADOPTION of E.A.L. 76-27;
12. Recommend ADOPTION of E.A.L. 76-28;
13. Recommend ADOPTION of E.A.L. 76-32;
14. Recommend ADOPTION of E.A.L. 76-33.

B. For purposes of debate and discussion, the Commission on Government, Structures and Systems agrees to co-sponsor the proposed By-Law changes initiated by the Board of Trustees of Samaritan Theological Institute (Art. IV (Ministry)).

C. PRIORITY - ONE "BY-LAW" PROPOSALS**

At the VII General Conference of the Universal Fellowship of Metropolitan Community Churches, nine proposed By-Law changes were referred to the Commission on Government, Structures and Systems. They are identified as follows: No. 9; No. 15; No. 18; No. 19; No. 20; No. 22; No. 23; No. 24; & No. 25.

(These may be found in the "working copy" of proposed By-Law changes which were used during the Conference.)

RECOMMENDATION

The Commission on Government, Structures and Systems moves that the above-numbered proposals be ADOPTED by the IX General Conference.

**PLEASE NOTE: The Commission on Government, Structures and Systems recognizes that the Elders' Advisory Letters and, particularly, the proposed By-Law changes need additional debate, discussion and inquiry. Our recommendations to ADOPT or REFER are made solely for the purpose of protecting their privilege to come before this General Conference. After convening the Commission just prior to General Conference, the Commission will be in a position to affirm, amend, or revise these recommendations as necessary.

/s/ Al Smithson

AL SMITHSON, Chairperson

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES
GENERAL CONFERENCE IX, AUGUST 1979
CLERGY

Ackerman, Arlene J.
Amerine, Austin
Anderson, Ron
Anderson, Sky
Arehart, Charles
Arthur, L. Robert
Ayres, John Howard
Barbone, John
Berry, Delores
Berry, Elsie "Lisa"
Bigelow, Thomas
Birchard, Roy
Borbe, Donald
Bouchard, Valerie
Breton, Paul
vonBuhler, Jose
Burcham, Ronald
Bush, Jean Marie
Carden, David
Carl, C. Jane
Carlton, Lee J.
Chappell, Dennis
Chappelle, Lucia A.
Christensen, Reid L.
Cisneros-Hunt, Brenda
Collins, Walter Daniel
Copestake, Robert H.
Covington, George L.
Crouch, Frank
Cunningham, Robert
Cureton, Carol S.
Cypherd, Randall L.
Daniel, Bonnie
Darst, Robert
Davenport, Judy K.
David, Bern
Davis, Keith
Deacon, F. Jay
Dearth, Sherman W.
Dodds, Kris
Dykes, Jim
Eastman, Donald
Elliott, Catherine Ann
England, Michael
Falls, Robert
Farrell, David S.
Fisher, Helen "Buff"
Fleischman, Florine Lenore
Fleschner, Arthur L.
Freeman-Jones, Robert
Gaass, Howard
Gauer, Lawrence C.
Gee, Ronald R.
Gendron, Deborah
Gilbert, Joseph
Gill, John
Gillentine, David
Glyer, James
Green, Arthur
Greenway, Lloyd G.
Gunton, David A.
Hamilton, Shelley
Harris, James
Harris, Stan
Harrison, Rodger
Hart, Jean R.
Harvey, Jeri Ann
Hawkes, Brent
Hein, Israel
Hendershot, Virgil
Hill, Bruce A.
Hill, Floyd Randall
Hose, John
Hougen, Edward
Houle, Joseph
Jackson, Delores
Jensen, Michael L.
Johnson, Donald E.
Johnson, Janine M.
Jones, Alice
Jordan, P. Thomas
Keast, Anne Marie
Kliebenstein, Susan M.
Kromer, David
Lanchester, Wallace
LaPayover, Alan
Larsen, Charles
Lewey, James H.

Lewis, Gary Ray
Lincoln, Gilbert
Linstrom, Karen
Loynes, Louis
Lust, Clain E.
Maduka, Sylvanus
Marr, Marilyn Ruth
Martin, Kenneth
McCreary, E. Paul
McDaniels, B.J.
McDermott, George
McMillan, Sandra Kay
McVay - Abbott, Joseph
Mickley, Richard
Miller, Rhea
Mojica, Jose
Montague, Ann
Monti, JoAnne
Moore, Denis Enlow
Murr, A. Frank
Naisbitt, Candace
Needham, Angela
Nordstrom, Michael S.
Norris, June
Palin, Kay P.
Pannell, Ronald
Pattison, Fred L.
Peachey, Paul
Pelletier, David Michael
Perry, Troy D.
Pieters, Albert Stephen
Ploen, Richard
Pruitt, Carolyn "Dusty"
Pulling, Jeffrey
Quesnel, Steven
Radclyffe, Nancy Lila
Ragona, Marjorie
Ramirez, Arthur, Jr.
Richards, Norma "Rickie"
Richmond, Ted L.
Roberts, Stanley A.
Roderick, Tere Ann
Rogers, Raymond A.
Rowe, John
St. Ives, Evan
Sandmire, James
Scott, Frank
Scott, Virgil F.
Shields, J. Dennis (Pepper)
Shivers, Rob (Ruth)
Skipper, Arthur W.
Smith, Freda
Smith, William
deSpain, Louis
Spare, Keith E.
Speranza, Philip
Steele, Charles K.
Stone, Thomas
Storer, Kenneth Mark
Taylor, Charlene
Taylor, Sandra Kay
Taylor, William J.
Taylor - Phykitt, Jane
Turpin, Clifford E.
Twar, Robert W.
Uhrig, Larry
Umbertino, Angie
Van Hecke, Paul
Vierra, Claudia
Vinson, Donna M.
Wakeford, Joan
Waldrop, Robert M., Jr.
Weatherly, A. Richard
Webb, Roger Edgar
Wells, Howard
Weymouth, Janet
Wheeler, Karen
White, Jean Anne
White, Willie
Williams, Howard
Williams, Marshall G. J.
Wilson, Gary
Wilson, Nancy
Wolfe, Robert
Ziegler, Karen

Delegate(s)

AFRICA
MCC Zaria (CC) . . . . . .
MCC Okigwe. . . . . .(SG)
MCC South Africa . . . . . .

UNITED KINGDOM
MCC Birmingham . . . . . .(SG)
MCC Kent . . . . . .(SG)
MCC Liverpool . . . . . .(SG)
MCC London (CC) . . . . . .Timothy Spien
MCC Newcastle . . . . . .(SG)
MCC Thames Valley . . . . . .(SG)

AUSTRALASIA
MCC Sydney (CC) . . . . . Ivor Holmes
MCC Brisbane (M) . . . . . Adrian Buganey
MCC Adelaide (M) . . . . . Peter Hill
MCC Melbourne (CC). . . . . .Duane Eaks
MCC Perth . . . . . .(SG)
MCC Aukland . . . . . .(SG)

CANADA
MCC Calgary (CC) . . . . . .Bruce Friskie
MCC Edmonton (M) . . . . . Eldred MacMillan
MCC Vancouver (CC). . . . . Bruce Gelhorn
MCC Ottawa (CC). . . . . Jerry Prest
MCC Toronto (CC) . . . . . .Don McRae

ALASKA
MCC Anchorage. . . . . .(SG)

ARIZONA
Casa del Cristo MCC (CC) . . . . . Ron Trusley
Truth Chapel MCC (M). . . . . .Dennis Bell

CALIFORNIA
MCC Anaheim (M) . . . . . .Sandra Burnham
MCC Fresno . . . . . .(SG)
MCC Long Beach (CC) . . . . . .Jane Smith
Rusty Carlson
Carole Mones
MCC Los Angeles (CC) . . . . . .John Logan
Rusty O.Neill
David Holt
Christine Harvey
Larry Rodrigues
MCC Monterey Peninsula . . . . . .(SG)
MCC in the Valley (CC) . . . . . .Robert Olsen
Betty Shute
Mcc East Bay (CC) . . . . . .Betty Pedersen
MCC Oceanside (CC) . . . . . .Douglas Moore
MCC of the Desert . . . . . .(SG)
MCC Pomona (CC) . . . . . .Frank Mulcahy
Calvary MCC. . . . . .(SG)
MCC Sacramento (CC) . . . . . .Sally Bruce
Madeline Reed
Trinity MCC (CC). . . . . Albert Barron
MCC San Diego (CC) . . . . . Art Healey
Larry Richards
Al Smithson

MCC San Francisco (CC). . . . . .Jack Hubbs
Lanny Hughes
Michael Mank
MCC San Jose (CC). . . . . Mary Lou Kerchner
MCC San Luis Obispo (M) . . . . . .Diane Saunders
Christ Chapel MCC (CC) . . . . . David Clements
MCC West Bay (CC) . . . . . Michael Steen
MCC of the Everlasting Light (M). . . . . .Sue Phillips
MCC Ventura (M). . . . . Lois Luneberg
All Saints MCC (CC) . . . . . .

All Saints MCC (CC) . . . . . Gerry L. Olson
MCC Santa Barbara . . . . . (SG)

COLORADO
MCC Boulder (M) . . . . . .
MCC of the Rockies(CC) . . . . . Steve Gorley
Joyce Setala

CONNECTICUT
MCC Hartford (CC) . . . . . Clyde W. Proch
MCC New Haven . . . . . (SG)

DISTRICT OF COLUMBIA
MCC Washington (CC) . . . . . Sylvia J. Deal
Jack Herman

FLORIDA
MCC Ft. Lauderdale (CC) . . . . . Jerry Mitchell
MCC of the Palms (M) . . . . . Earl A. Miller
MCC Jacksonville (CC) . . . . . Carol Harris
Christ MCC (CC) . . . . . Robert Bergman
Emmaus MCC . . . . . (SG)
MCC Orlando . . . . . (SG)
MCC Pensacola(M) . . . . . .
King of Peace MCC(M) . . . . . Linda Hernandez
MCC Sarasota (M) . . . . . Tommy Marlin
MCC Tallahassee . . . . . (SG)
MCC Tampa (CC) . . . . . Brenda Gordon
John Donnelly
Ron Normandeau

GEORGIA
MCC Atlanta (CC) . . . . . Robert Burk
Richard Romanski

HAWAII
CC Hawaii (CC) . . . . . David Hanson

IDAHO
MCC at Boise (M) . . . . . James House

ILLINOIS
Good Shepherd Parish MCC (CC) . . . . . David Terveen
David Owen
Alvin Fletcher
Holy Covenant MCC . . . . . (SG)
MCC Illiamo (M) . . . . . John Moore

INDIANA
MCC Ft. Wayne . . . . . (SG)
MCC Indianapolis . . . . . (SG)

IOWA
The Church of New Hope MCC . . . . . (SG)
Holy Spirit MCC (CC) . . . . . Charles L. Frey

KANSAS
MCC Wichita (CC) . . . . . David Childs

KENTUCKY
MCC Louisville (M) . . . . . Martha Pitts

LOUISIANA
MCC New Orleans (CC) . . . . . Courtney Craighead

MARYLAND
MCC Baltimore (CC) . . . . . Arnold Hutchings

MASSACHUSETTS
MCC Boston (CC) . . . . . Paul Medling
MCC Worcester (M) . . . . . Linda Godfried

MINISTERIAL CREDENTIALS AND AFFAIRS COMMITTEE
CLERGY ROSTER
UP TO AND INCLUDING GENERAL CONFERENCE IX
AUGUST 1979

ORDAINED

Amerine, Austin
Anderson, Ron
Arehart, Charles
Arthur, L. Robert
Barbone, John
Bigelow, Thomas
Birchard, Roy
Bouchard, Valerie
Breton, Paul
Carden, David
Carlton, Lee J.
Crouch, Frank
Cunningham, Robert
Cureton, Carol S.
Daniel, Bonnie
Davis, Keith
Dykes, Jim
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Falls, Robert
Farrell, David S.
Gilbert, Joseph
Gill, John
Glyer, James
Green, Arthur
Harris, James
Harris, Stan
Harrison, Rodger
Harvey, Jeri Ann
Hose, John
Hougen, Edward
Lanchester, Wallace
Larsen, Charles
Lincoln, Gilbert
Loynes, Louis
Maduka, Sylvanus
Martin, Kenneth
Mickley, Richard
Mojica, Jose
Norris, June
Peachey, Paul
Perry, Troy D.
Ploen, Richard
Pulling, Jeffrey
Roderick, Tere Ann
Rowe, John
St. Ives, Evan
Sandmire, James
Scott, Frank
Smith, Freda

V. Closing Comments

The Sub-committee wishes to thank all of the people who have taken the time to be a part of this most important development in the life of the Fellowship. We are most aware that the work of our Sub-committee is ongoing in nature. It is an impossible task to deal with a project of this magnitude within the period of a year or two. As the Sub-committee continues its work we request your prayers and continued input.

Respectfully submitted,

The Rev.'s Jim Dykes, Chairperson MCAC
Larry Uhrig, Chairperson Sub-committee on Concerns
Robert Cunningham
Bonnie Daniel
Jeri Ann Harvey
Charles Larsen
John Gill, Chairperson Sub-committee on Standards
Roy Birchard
James Glyer

Budget Request

Administration:

Travel:	Eastern Ministers' Conference 1980 Western Ministers' Conference 1980 July MCAC Meeting 1980		$5,000.00
Telephone:			1,000.00
Office Supplies/Postage			200.00
Secretarial Reimbursement			1,000.00
		Sub-total	$7,200.00

Concerns:

Travel:	January and August 1980 MCAC meetings and January 1981 meeting of MCAC. $250 each trip for Chair of Concerns.		$ 750.00
Telephone:	$25/month for 22 months		650.00
Office Supplies:	$5/month for correspondence for chairperson		110.00
Pastoral Care Fund:	To aid ministers who need to get to an MCAC meeting or a District Meeting and are unable to fund themselves. This fund would be administered by the Sub-committee on Concerns and would be used only in a crisis situation.		1,000.00
		Sub-total	$2,510.00

Standards:

Telephone		$ 500.00
Travel		1,200.00
Office Supplies & Postage		150.00
Miscellaneous		100.00
	Sub-total	1,950.00
	TOTAL	$11,660.00

Smith, William
Speranza, Philip
Uhrig, Larry
Van Hecke, Paul
Wells, Howard
Williams, Howard
Wilson, Gary
Wilson, Nancy
Wolfe, Robert

NEWLY ORDAINED

Anderson, Sky
Darst, Robert
Eastman, Donald
Pruitt, Carolyn "Dusty"
Ragona, Marjorie
Shivers, Rob (Ruth)
Vierra, Claudia
Ziegler, Karen

RE-LICENSED

Ackerman, Arlene
Ayres, John Howard
Berry, Delores
Berry, Elsie "Lisa"
Borbe, Donald
von Buhler, Jose
Burcham, Ronald
Bush, Jean Marie
Chappell, Dennis
Chappelle, Lucia A.
Cisneros - Hunt, Brenda
Collins, Walter Daniel
Covington, George L.
Cypherd, Randall L.
Davenport, Judy K.
David, Bern
Deacon, F. Jay
Dearth, Sherman W.
Dodds, Kris
Fisher, Helen "Buff"
Fleischman, Florine Lenore
Fleschner, Arthur L.
Freeman - Jones, Robert
Gaass, Howard
Gauer, Lawrence C.
Gendron, Deborah
Gillentine, David
Greenway, Lloyd G.
Gunton, David A.
Hamilton, Shelley
Hawkes, Brent
Hein, Israel
Hendershot, Virgil

Hill, Bruce A.
Hill, Floyd Randall
Houle, Joseph
Jackson, Delores
Johnson, Donald E.
Jones, Alice
Keast, Anne Marie
Kliebenstein, Susan M.
Kromer, David
Linstrom, Karen
Lust, Clain E.
McCreary, E. Paul
McDaniels, R. J.
McDermott, George
McMillan, Sandra Kay
McVay - Abbott, Joseph
Miller, Rhea
Montague, Ann
Monti, JoAnne
Murr, A. Frank
Naisbitt, Candace
Nordstrom, Michael S.
Pannell, Ronald
Pattison, Fred L.
Pelletier, David Michael
Quesnel, Steven
Radclyffe, Nancy Lila
Ramirez, Arthur, Jr.
Richards, Norma "Rickie"
Richmond, Ted L.
Roberts, Stanley A.
Rogers, Raymond A.
Scott, Virgil F.
Skipper, Arthur W.
deSpain, Louis
Stone, Thomas
Storer, Kenneth Mark
Taylor, Charlene
Taylor, Sandra Kay
Taylor, William J.
Taylor - Phykitt, Jane
Turpin, Clifford E.
Twar, Robert W.
Vinson, Donna M.
Wakeford, Joan
Waldrop, Robert M., Jr.
Weymouth, Janet
Wheeler, Karen
White, Jean Anne
White, Willie
Williiams, Marshall G. J.

NEWLY LICENSED

Carl, C. Jane
Christensen, Reid L.
Copestake, Robert H.
Elliott, Catherine Ann
Gee, Ronald R.

Hart, Jean R.
Jensen, Michael L.
Johnson, Janine M.
Jordan, P. Thomas
LaPayover, Alan
Lewey, James H.
Lewis, Gary Ray
Marr, Marilyn Ruth
Moore, Denis Enlow
Needham, Angela
Palin, Kay B.
Pieters, Albert Stephen
Shields, J. Dennis (Pepper)
Spare, Keith E.
Steele, Charles K.
Weatherly, A. Richard
Webb, Roger Edgar

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

April 9, 1981

TO: All Clergy and Lay Representatives (please share this letter with your congregation)

FROM: The Board of Elders

SUBJECT: Our Mission for the 80's

Dear Sisters & Brothers:

The Apostle Paul wrote to the early Church, "For if the trumpet give an uncertain sound, who shall prepare themselves to do battle?" And again he wrote, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Therefore take upon yourself the whole armour of God..."(I Corinthians 14:8 and Ephesians 6:12). We, who are a part of the U.F.M.C.C., have only to read our daily newspaper, listen to radio reports, or watch television news to realize that any group working with the rights of gay men and lesbians, but especially our denomination, is involved in a spiritual warfare.

Today, as never before, our enemy seeks to destroy the work God has given us to do. The so-called Moral Majority, which is neither, continues to attack the U.F.M.C.C. for its' work to aleviate the spiritual and physical suffering of all oppressed people, especially gay men and lesbians. We are in a spiritual warfare with these persons. We are in the process of doing battle with them.

Sometimes as the Board of Elders looks at the resources of our Fellowship, we shudder. We have not been able to raise millions of dollars as the Moral Majority has. We do not have the means yet to reach millions of people on an on-going weekly basis as they do. However, we are not frightened. God has given us a promise, "it's not by power, it's not by might, but it's by My Spirit says the Lord of Hosts."

Today, we wanted to write to you concerning some important, new developments for the future of the U.F.M.C.C. as we enter a critical period in our growth.

As you know, the Fellowship has been undergoing a Case Study over the past six months. Conducted by Americom Services, it has included an exhaustive list of activities...interviews, questionnaires, review of current programs, analysis of consensus, and evaluation of Church structure. All totalled, more than 110 Church ministers and lay leaders had a significant role in the finalization of the study.

The ultimate ends of the study process are twofold:

1. The development of our Mission for the 1981-83 biennial period, based upon perceptions of need.

2. The creation of a Fellowship budget which stems from that Mission, including the establishment of certain financial goals...both for the Fellowship office and local Churches.

Each of the above products of the study was determined by a combination of four ingredients:

1. The consensus of Church opinion leaders.
2. The perceptions of the Board of Elders.
3. Professional evaluation and recommendations.
4. We believe, through all of the above, the leading of the Holy Spirit.

The study itself is more than 100 pages of data, opinions and evaluation. We would like to briefly summarize the findings for you here.

Our Mission for 1981

In summarizing this area, one statement provides an overview: "U.F.M.C.C., in the growth processes of the past thirteen years, has lost its focus in the prioritization of both programs and expenditures." By-products have been:

1. An "inward", rather than "outreach" focus. We do have some very real "housekeeping" problems within the Fellowship, but they should never take precedence over activities/programs which meet human needs and, in fact, exemplify the very founding purposes of our Fellowship. Poor prioritization of activities/programs...that is, putting our energies and dollars into lower priority programs... results from this improper focus. At the same time, larger issues are often not given sufficient attention.

2. Inefficient and (sometimes) ineffective utilization of Church structure. From our own (Elders) inability to sort out priorities... to the (sometimes) lack of working together at every level of the Fellowship...we have slowed our own progress and, too frequently, have not included consensus in setting priorities for the future.

Within the study itself, there are many examples of how U.F.M.C.C.'s impact has been impaired by these factors. We cannot give them attention within this memorandum, but we would focus on the positive results of the study.

During the 1981-83 bienniel period, the U.F.M.C.C. Mission will stress the following priorities:

1. Development of Christian Education programs.
2. Implementation of Pastoral Care programs.
3. Greater attention to Evangelism and Outreach.
4. Increased emphasis on Ministerial Training programs.
5. Emphasis on Financial Development.
6. Development of a Media and Public Relations Program.
7. Continued growth in World Church Extension.
8. Extensive revision of International Office Administrative Structure and Operation.
9. Substantial, qualitative changes in Publications and Church Services.

Each of the above areas is fully detailed in a 1982-84 Program and Budget, complete with measurable goals and dated activity steps. To be presented at General Conference in the Elders White Paper, the Program and Budget will allow all of us to see and evaluate progress towards our goals.

Some changes in administrative structure will be required to implement the aforementioned priorities. These changes will bring expanded, professional management to the Fellowship offices, will free Elders' agendas for attention to high priority concerns, will allow Reverend Perry to devote time to media and growth-oriented concerns, will bring greater efficiency to the International office and, most importantly, will allow the carrying forth of our Mission. Four of the several changes (to be detailed at General Conference in the Elders White Paper) are:

1. Addition of a Director of Field Services to develop and implement the aforementioned #1 priority, plus develop and implement programs in the following areas: Member retention and follow-up; new Church development; Deacon's and Exhorter's training; and visitor follow-up; and our continued emphasis on Christian Social Action, Institutional Ministries and Inclusive Language.

2. Addition of a Director of Pastoral Care and Evangelism. This person will be responsible for development and implementation of priorities #2, #3 and #4, including working with present commissions.

3. Development of a true "partnership" with District Coordinators in carrying forth the Church's Mission. This will include annual training and objective-setting workshops, and will broaden the role of District Coordinator in serving local Churchs. It will also include their full input into the workings of the Fellowship.

4. A continued working relationship with Americom Services, as consultants, in implementing priorities #5, #6, #8 and #9. Particularly in this area, both Elders and Reverend Perry's activities can become more productive, through professional assistance.

There are so many exciting changes and new programs resulting from the Mission, that we wish we could take the time to present them here. Suffice to say, however, that a more vibrant Fellowship will result.

Budget

Concerning the budgeting of the Mission, two sets of activities are being implemented:

1. A "belt-tightening" process, to bring greater effectiveness and efficiency to the Fellowship offices.

2. Expansion of financial development programs in several areas.

The first area above is both a pains-taking and painful process. It entails the evaluation of existing programs, the levels of priority placed on them by consensus opinion, and their place in our new Mission.

In many ways, our Fellowship's past program efforts grew faster than our ability to properly fund and implement. Thus, while the "breadth" of our programs grew, the "depth" or effectiveness of these programs never reached fruition. Because of the continued dollars allocated to them, perceived higher priorities could never be funded. Now, we must "tighten our belts" to allow for high priority program development.

The Board of Elders feels that we must get out of the cash flow problem that has continued to plague our operating budget. We, too, are tired of having to rely upon "special offerings" from our Churches to "stay afloat."

Parts of the "belt-tightening" process are:

1. On July 1, the closing of the Washington Field Office. This office and Adam DeBaugh have served the Fellowship well. The expense of maintaining a second office, however, along with other factors, point to the need for closing. The work of that office will continue through several different channels...each of which will be explained in the Elders White Paper at Conference.

2. The temporary suspension of the Office of Institutional Ministries. The work of this office will be incorporated into the Field Service Director's job description, but in a revised format, in 1982. However, Reverend Elder Freda Smith and the staff of the Sacramento, California Church will continue to answer correspondence for us.

3. The closing down of U.F.M.C.C.'s in-house printing operation. Substantial savings to the Fellowship will result, while printing quality should be significantly improved.

Coupled with these austerity moves, expanded giving programs will be implemented thoughout the Fellowship. We have learned that, fellowship-wide, our members are giving at about a 1% (of take-home pay) level of income. This, no doubt, is partially due to our own "care and feeding" programs which, too frequently, have been ignored at the expense of "housekeeping" issues. But, also, we have not had sound, Biblically-based stewardship training and programs.

The development of these exciting programs will be communicated during the weeks ahead. (Please watch Keeping In Touch for information where you can order copies of the full Americom report, if you wish to read it.)

Within this memorandum, we have not spoken of many on-going programs and needs... Rather, we simply emphasize the priorities which we, ourselves, have established through consensus and which will receive the greater allocation of resources during the next two years.

We, as your Elders, have caught a glimpse of what U.F.M.C.C. can become in the future. We have not done badly in the past, coming from nowhere to a Fellowship of some 20,000 in 13 years. Now, however, we are on the threshold of a new and exciting era.

We pray that, together, we will commit ourselves to God's vision for us during the years which lie ahead.

Board of Elders Meeting
Minutes
Los Angeles, California
January 21-23, 1982

Elders present: Perry, Smith, Arehart, Harvey, White, Mank. Wilson arrived January 22.

A1 Administration

82A4-1 MOVED that the Board of Elders receive the report from the Office Manager and accept his recommendations. (For salary section, see motion 82B82).

(M-Arehart/2-Smith; unanimous)

A6 Board of Elders

82A6-1 MOVED that we receive the report from the clerk.

(M-Arehart/2-Harvey; unanimous)

A6.1 Advisory Letters

82A6.1-1 MOVED that the letter from Elder Smith regarding membership in Study Groups be sent to Reverend Lincoln. (Attachment No. 1)

(M-Harvey/2-Wilson; unanimous)

82A6.1-2 MOVED that Reverend Arehart reply to Reverend Lincoln's questions regarding Arthur Skipper, based on the advisory opinion of the Board of Elders.

(M-Arehart/2-Wilson; unanimous)

82A6.1-3 MOVED that the Board of Elders send a letter to Brenda Gordon regarding Clergy voting when a Church is not up to date on its tithes, using Motion 82C2-1.

(M-Mank/2-White; unanimous)

A6.2 Credentials Appeals

82A6.2-1 MOVED that Board of Elders refer request of Clarence Crossman to C.C.C.C.

(M-Arehart/2-Harvey; unanimous)

A6.3 Mission Status Requests

82A6.3-1 MOVED that the Board of Elders designate Redeemer MCC of Flint, Michigan a Mission in the Universal Fellowship.

(M-Arehart/2-White; unanimous)

82A6.3-2 MOVED that the Board of Elders designate MCC Knoxville, Tennessee a Mission in the Universal Fellowship.

(M-Mank/2-Smith; unanimous)

A6.5 Elders Miscellaneous

82A6.5-1 MOVED to deny request from Columbus Peace Center for donation. Although we approve of the project, we *cannot* give to new projects until we are meeting our own budget. Elder Mank will write them a letter.

(M-Mank/2-Arehart; unanimous)

82A6.5-2 MOVED that the Board of Elders endorse Reverend Roy Birchard's "Answered Prayers" Project and commend him to our local Churches and Districts.

(M-Wilson/2-Harvey; unanimous)

82A6.5-3 MOVED that the Board of Elders insure that MCC Minneapolis is listed among those Churches who contributed substantially to the Cuban Relief effort.

(M-Arehart/2-Wilson; unanimous)

A7.81 Elders minutes

82A7.81-1 MOVED to accept minutes of last meeting. (M-Smith/2-Harvey; unanimous)

A11.4 In Unity

82A11.4-1 MOVED that the Board of Elders receive report from former Interim Editor, Steve Preston.
(M-Arehart/2-Smith; unanimous)

82A11.4-2 MOVED that the Board of Elders accept the report from Interim Editor, Reverend Steve Wilkins. (Attachment No. 2)
(M-Arehart/2-Smith; unanimous)

A14 Business Consultant

82A14-1 MOVED that the Fellowship Treasurer make arrangements to meet with Mr. Jay McManus to discuss Fellowship financial policies, and report to the Elders at our next meeting.
(M-Smith/2-Arehart; unanimous)

B Budget and Finances

NOTE: The Treasurer gave a verbal report. Since September, every Elder has received a weekly cash flow statement from the Treasurer's office. Our accounting firm has completed the reports of the first two quarters of fiscal 1981-82, and is completing the third. These will be published for the entire Fellowship. The cash flow picture seems to be that we are *just* meeting the austerity budget.

82B82-1 MOVED to continue on the present austerity budget until our June-July meeting *with the following exception:* In view of staff attrition and the hiring freeze still in effect, and our austerity conditions, we voted to give only half of the budgeted raises to staff until our review at the next Elders meeting. Elders Perry and Wilson voluntarily froze their salaries until the next meeting. In addidtion, Elder Mank has never received his stipend, and will not receive anything until our next budget review. It was also noted that there were minor computation errors in Elders Perry and Wilson's salaries for the first eight months of budget year 1981-82. That error has been donated to the Fellowship, but has been corrected as of this date.
(M-Harvey/2-White; unanimous)

82B82-2 MOVED to accept the loan of $25,000 and its terms from King of Peace MCC in St. Petersburg, Florida.
(M-Mank/2-Wilson; unanimous)

NOTE: The Board of Elders discussed at length our financial situation. The Board of Elders decided to begin researching how other denominations develop economically, and to pool names for the formation of a "Rand Corporation" to begin developing economic institutions to underwrite important and much needed Fellowship programs and ministries. We will report our progress at the June-July Planning and Strategy Meeting in Dallas.

C Districts, Extension Areas, etc.

82C-1 MOVED to hold Planning and Strategy Meeting proposed by General Conference June 28-July 2 in Dallas, Texas. (See Attachment No. 3)
(M-Wilson/2-Smith; unanimous)

C2 Mid-Atlantic District

82C2-1 MOVED that the Treasurer write to MCC Philadelphia concerning the fact that they are more than six months in arrears in tithing to Fellowship and District. We will wait until the next Elders meeting to consider the status of MCC Philadelphia when we have had a recommendation from the Mid-Atlantic District Board of Home Missions.
(M-Harvey/2-Arehart; unanimous)

82C2-2 MOVED that Clergy as well as lay delegate vote(s) be suspended at District and General Conference if tithes are not paid up to date. Elder Mank pointed out that our present system, which only suspends lay delegate votes, is discriminatory. This motion will also be forwarded to the By-Laws Committee.
(M-Harvey/2-Arehart; unanimous)

C3 South Atlantic District

82C3-1 MOVED to approve (at their request) the incorporation papers of MCC Montgomery, Alabama, as long as it is stated the "Board of Trustees" is synonymous with "Board of Directors" in the U.F.M.C.C. By-laws.
(M-Mank/2-White; unanimous)

C4 Southeast District

82C4-1 MOVED to re-set the boundary of the Southeast and South Atlantic Districts at the Florida State Line, at their mutual request. All of Alabama and Georgia are now part of the South Atlantic District.

(M-Smith/2-Wilson; unanimous)

82C4-2 MOVED to approve the MCC Fort Lauderdale, Florida By-laws as being consistent with U.F.M.C.C. By-laws.

(M-Wilson/2-White; unanimous)

C9 Southwest District

82C9-1 MOVED that All Saints MCC, West Hollywood, California be returned to Study Group Status at their request and at the request of the Board of Home Missions.

(M-Arehart/2-Harvey; unanimous)

G1.1 Lawsuits

NOTE: Elder Wilson reported on the Detroit lawsuit. Our suit against the State of Michigan Department of Corrections to allow us to hold worship services in the prisons. The case is being tried in Federal Court in Michigan and is looking more favorable.

82G1.1-1 MOVED that we direct the Clerk and Treasurer to take all necessary steps to see that an "Amicus Brief" is filed in the Kansas City case. The case involves a father's right to take his son to MCC of Greater Kansas City.

(M-Arehart/2-Harvey; unanimous)

G2 Campus Ministry

82G2-1 MOVED that we endorse the campus ministry of River City MCC, Sacramento, California and that we commend this model to other local Churches who are interested in starting a campus ministry. (Attachment No. 4)

(M-Harvey/2-White; unanimous)

G3 Board of World Church Extension

82G3-1 MOVED that we accept the verbal and written report from Elder Jean White. Reverend White reported on increasing contacts in Western Europe, expecially in Germany and France. She also shared about a Burmese evangelist from Rangoon who is paying his own way to Los Angeles next month to learn more about U.F.M.C.C.

(M-Arehart/2-Wilson; unanimous)

82G3-2 MOVED that we accept Reverend Jan Weymouth's resignation as Church Extension Officer of the Southeast Asia Extension Officer of the Southeast Asia Extension Area. We will wait for a report from Reverend Harvey, after her trip to Australia, before we name a replacement.

(M-Harvey/2-White; unanimous)

NOTE: The Elders discussed problem regarding legalities of Clergy and spouses emigrating to other countries. We will continue to discuss and work on a solution.

G4 Commission on Faith, Fellowship & Order

82G4-1 MOVED that we enthusiastically accept the report and recommendations of Reverend Jennie Bull in her report on the Commission. (Attachment No. 5)

(M-Smith/2-Arehart; unanimous)

G7 Department of Christian Social Action

82G7-1 MOVED that the Board of Elders accept the report of the Department of Christian Social Action from Adam DeBaugh. (Attachment No. 6)

(M-Arehart/2-Smith; unanimous)

G7.1 Race Relations

82G7.1-1 MOVED to accept the report from Reverend Renee McCoy with thanks. (Attachment No. 7)

(M-Harvey/2-Wilson; unanimous)

G9 Commission on Special Ministries

82G9-1 MOVED to accept the report from Reverend George McDermott. (Attachment No. 8)
(M-Wilson/2-Arehart; unanimous)

82G9-2 MOVED to accept the resignation of Reverend Gary Lewis as Chair of the Task Force on Substance Abuse. We will send out a request for resumes, especially asking input from District Coordinators and Lay Representatives.
(M-Arehart/2-Wilson; unanimous)

G11 U.F.M.C.C. By-laws

82G11-1 MOVED that Chris Messenger of MCC London, England and Alan Povey of MCC Baltimore, Maryland be appointed to the By-laws Committee, pending their acceptance.
(M-Mank/2-Harvey; unanimous)

82G11-2 MOVED to accept report from By-laws Committee. (Attachment No. 9)
(M-Wilson/2-Arehart; unanimous)

G14 Committee on Church Hymnody

82G14-1 MOVED that Charles R. Butler III of MCC Washington, D.C. be appointed to the Hymnody Committee.
(M-Harvey/2-Arehart; unanimous)

82G14-2 MOVED that Elder Mank be designated liaison Elder to the Hymnody Committee. (NOTE: Elder Arehart resigned this position).
(M-Arehart/2-Smith; unanimous)

G15 Department of Ecumenical Relations

82G15-1 MOVED that we pay our yearly membership dues to the Joint Strategy and Action Committee ($100).
(M-Wilson/2-Arehart; unanimous)

82G15-2 MOVED to accept report from Department of Ecumenical Relations. (Attachment No. 10)
(M-Wilson/2-Harvey; unanimous)

NOTE: In February, the Southern California Council of Churches will be voting on our membership.

G16 Fellowship Media Committee

82G16-1 MOVED to accept Mr. Bob Johnson's report on Media Ministry. (Attachment No. 11)
(M-Wilson/2-Smith; unanimous)

82G16-2 MOVED that we not add any new people at this time. However, as vacancies occur we will consider new people. The Clerk will send a letter thanking interested people.
(M-Wilson/2-White; unanimous)

NOTE: Reverend Perry is exploring with a local gay business person doing a benefit (at no cost to U.F.M.C.C.) for the T.V. special.

NOTE: The Clerk will send a letter to Karon Van Gelder thanking her for her funding proposals. After our present TV special is produced, we will look at other options for funding the airing of the show.

H Samaritan Theological Institute

NOTE: The Board of Elders simply forwarded the various proposals, resumes, etc. to the STI Board of Regents for action at their January 30th meeting.

J81 General Conference X

NOTE: The Treasurer reports that all bills from General Conference X have been paid.

J83 General Conference XI - Toronto, Ontario, Canada

82J83-1 MOVED that the theme for General Conference XI will be "Many Gifts, One Spirit" (based on I Corinthians 12:4).
(M-Harvey/2-Wilson, unanimous)

82J83-2 MOVED that the Board of Elders appoint Mr. Dale Leeche as the General Conference Coordinator.
(M-Harvey/2-Arehart; unanimous)

NOTE: The Board of Elders will submit to the General Conference Management Team their own responses to the General Conference evaluations.

J85 General Conference XII

82J85-1 MOVED that General Conference XII, which will be held July 4th weekend, will be held in Sacramento, California. The city of Sacramento sent in a proposal that under-bid all other proposals. The Conference site has been viewed by three Elders, and this location will save us money.

(M-Harvey/2-Arehart; Yes: Smith, White, Wilson; No: Mank)

K82 Clergy Conferences

82K82-1 MOVED to go ahead with Eastern Clergy Conference, and to send out a survey about future conferences. Also moved to ask Reverend Sam Edelman to preach, and Reverend Roy Birchard to coordinate worship.

(M-Wilson/2-Harvey; unanimous)

T Evangelistic Team

82T-1 MOVED to endorse Elder Smith's letter to the New Freedom Evangelistic Team. (Attachment No. 12)

(M-Wilson/2-Arehart; unanimous)

Attachment No. 1

The SOUTH ATLANTIC DISTRICT of the Universal Fellowship of Metropolitan Community Churches, 131 Fifteenth Avenue North, Nashville, TN 37203. Gilbert H Lincoln, District Coordinator (615) 320-0288.

September 22, 1981

The Board of Elders
UFMCC - Suite 304
5300 Santa Monica Blvd.
Los Angeles, CA 90029

An ELDERS' ADVISORY LETTER is respectfully requested with regard to matters of membership in a Study Group. In one case in this District a Worship Coordinator (clergy) acted to place a member on inactive status. In another a Worship Coordinator (clergy) and the Advisory Board have raised the question of a review of membership rolls. Neither matter is directly dealt with in the UFMCC By-laws.

In the first instance I gave the opinion "as the official representative of the Board of Elders (V, C, 3, 11 2-3)" that such action was inappropriate and must be redressed. My reasoning was that *by analogy* with the provisions of Article VI, in Article VII - Membership by the Interim Board of a Mission must be approved by the District Coordinator and Board of Home Missions, *pari pasu* in a Study Group the same steps must be taken.

In the second instance I will give the same opinion, namely: that the Worship Coordinator and Advisory Board may ask the concurrence of the District Coordinator and the Board of Home Missions for leave to review membership and, if warranted, to place persons on a roll of inactive membership. And I will offer the opinion that that permission may be asked and given in advance and in general (not individual) terms.

Will the Board of Elders please rule on whether my opinions are correct (or permissible)? and on what procedures should be followed in Study Groups both in matters of discipline and of membership review?

If the guidance I have offered is contrary to policy or to previously issued Letters, please advise me at once so that I can give that information to the Study Groups concerned.

Your fellow servant,

January 22, 1982

Rev. Gilbert Lincoln
District Coordinator
South Atlantic District
UFMCC
131 Fifteenth Avenue North
Nashville, TN 37203

Dear Gil,

The Board of Elders has reviewed your recent decisions concerning the matters of membership in a Study Group.

UFMCC By-laws clearly state: "The interim pastor and officers, acting as an Interim Board of Directors, shall exercise the provisions of Article VII (church membership) of these By-laws. The provisions of this paragraph and their exercise *must* be approved by the District Coordinator and the Board of Home Missions or proper Fellowship board." (Article VI, B, lines 45-47).

As there are no specific By-laws provisions for Study Group membership procedures, it is permissible to apply these guidelines to Study Groups.

The District Coordinator and the District Board of Home Missions may agree that District approval is necessary *before* a Mission or Study Group reviews the membership rolls or places members on inactive status. If such an agreement is in effect it is binding on the Missions and Study Groups within that District.

Discipline of Study Groups and Missions is under the direction of the District Coordinator, who, with the approval of the District Board of Home Missions, appoints the group's worship coordinator and directs the "establishment, life and growth of study groups and missions." (Article V. C. 3. lines 4 and 5).

It is the opinion of the Board of Elders that your recent decisions as "the official representative of the Board of Elders (V. C. 3. lines 2-3)" with regard to matters of membership in a Study Group are in accordance with UFMCC By-laws.

Yours in Christ,

Rev. Elder Freda Smith
for the Board of Elders

REPORT TO THE BOARD OF ELDERS

IN UNITY MAGAZINE

I am happy to report that the third issue of In Unity to be published since I became Editor in October is now in the final stages of production. The January issue is being mailed, and the February issue will go to the printers early next week.

So far, the reaction to In Unity has been positive. Those who have written to me have enjoyed and supported the emphasis on Fellowship news. One church felt the new subscription rates were too high, but said the magazine was well received.

I am still in a period of initial adjustment, and I am having some personal time scheduling conflicts due to my full-time job. I am hopeful things will be more easily managed in the next few weeks.

In the next few months my main objectives, as far as In Unity is concerned will be:

1. Develop and implement an effective production schedule.
2. Build advertising income. This is an area I have not been able to look into yet, but is a high priority.
3. Increase subscription income.

Thank you for your supportiveness. Please help me by encouraging writers to submit material to In Unity.

In Christ,

Steve Wilkins

January 21, 1982

IMPORTANT NOTICE

TO: DISTRICT COORDINATORS AND LAY REPRESENTATIVES, COMMISSION, COMMITTEE CHAIRS

RE: JUNE PLANNING AND STRATEGY MEETING

FROM: CLERK, BOARD OF ELDERS

DATE: January 29, 1982

The Board of Elders, at our January Meeting voted to proceed with the Planning and Strategy Meeting proposed by General Conference X. The date of the meeting will be June 28 - July 2 (the 28th is the arrival date, and actual meeting will begin June 29th, at 9:00 A.M.). It will be held in Dallas, as it is the most cost-effective location. We will use Dallas MCC's facilities free of charge, and they will provide housing and some meals.

AGENDA: The agenda for this meeting has been partially set by General Conference. Enclosed are proposed agenda items. Obviously the list is too exhaustive to be dealt with in this meeting. Please consult your District (Worship Coordinator, Pastor, Lay Delegate, Congregations) and 1) prioritize the items in their importance to you and your district - *especially* letting us know the *3 most important and the 3 least important* items. *Suggest* other items, if necessary. 2) Indicate which items you might *like* an update on (15 - 20 minutes) but not a full discussion of. This agenda feedback needs to be returned to me by May 1st if possible. In addition, you may also consider discussing this at your District Conference– if so, you may feed the results of that back to me by June 1st.
When this process is completed, you will receive the agenda for the meeting.

SCHEDULE: Since the Commission on Government Structures and Systems *also* meets this year, we are holding the meeting in conjunction with each other. The schedule will be as follows:

	June 28	June 29	June 30	July 1	July 2
9:00 AM	ARRIVAL	ELDERS MEETING GSS MEETING (simultaneously)	ELDERS MEETING GSS MEETING (simultaneously)	ELDERS MEETING GSS MEETING (simultaneously)	ELDERS MEETING GSS MEETING (simultaneously)
	12:00 Noon - 1:00 - Lunch and opening communion service				
		PLANNING and STRATEGY MEETING	PLANNING and STRATEGY MEETING	PLANNING and STRATEGY MEETING	PLANNING and STRATEGY MEETING
5:00 PM		DINNER			
	WORSHIP SERVICE	COMMISSION ON THE LAITY MEETING ELDERS AND DISTRICT COORDINATORS SHARING	ELDERS AND COMMISSION ON THE LAITY MEETING	EXTRA MEETINGS AS NEEDED	MEETINGS END AT 6:00 PM

This is an intense schedule, but we beleive an efficient and workable one.

PROCESS: The only way the meetings will work is if we have some good processing before and during the meetings. The agenda feedback and input is part of that process. The Planning and Strategy meetings will have a professional facilitator, and we will divide up into working groups for brainstorming and planning. We will use a consensus building approach. And, it must be understood that we will be working *within the parameters set by General Conference* as far as the 1982-83 budget and programs are concerned. However, we *will* also be concerned with long-range plans for the Fellowship. We hope to have some "Think papers" to present from several points of view on various agenda items to get our discussions started. If *you* are interested in working on a "Think paper", let me know.

FUNDING: The *good* news is that we are meeting the Fellowship *austerity* budget. On the other hand, we are not doing much *more* than that, and have taken a consolidated loan to repay debts. We cannot yet meet the full budgetary commitments of General Conference X, in hiring Fellowship staff providing full support for Race Relations, Social Action, Credentials Committee, Faith Fellowship and Order, Government Structures and Systems, Commission on the Laity, developing a new Christian Education program, etc.. (Elder Mank will be communicating with you in more detail about these matters.) *Because of our austerity situation we cannot fund this meeting.* We cannot pay anyone's way, District Coordinators, Lay Representatives, or Committee Chairs. We *are asking the District to fund the District Coordinators and lay Representatives' transportation to Dallas.* Housing will be free, and some meals will be provided. Air transportation to Dallas is on of the *lowest* fares available, and Dallas is also centrally located (as opposed to Los Angeles).
If your District finds that it is simply unable to carry this burden, we need to know soon, so that we can look for assistance somewhere. If your District has a cash surplus, and might be willing to assist another District, or the transportation of a Commission or Committe Chair, please let us know.

We postponed this meeting once because of funds. We believe that we *cannot* continue to do that. Therefore, we are determined to proceed with this meeting knowing it will be an important event for the future of UFMCC. We are asking for your prayers and active participation in helping this meeting to happen.

Grace and Peace,

Reverend Elder Nancy Wilson

THE CHI RHO CONCEPT

WHAT IS CHI RHO?

Chi Rho is the official campus outreach of Sacramento Metropolitan Community Church. The Chi Rho, which is the Greek symbol for Christ, is our logo. Our motto is "Where God Does Not Discriminate".

Founded in January 1981 to provide a Christian support group for gay men and women and their friends on campus, Chi Rho has reached over 350 people with the Gospel of Jesus Christ at California State University, Sacramento (CSUS).

In May of 1981, Chi Rho was recognized by the Board of Home Missions as the official campus outreach of the Northwest District of the Universal Fellowship of Metropolitan Community Churches.

WHY CHI RHO?

There is a desperate need to provide a Christian support group and outreach ministry to our gay brothers and sisters and their friends on college and university campuses. Chi Rho can, and does, meet this need as evidenced by Chi Rho, CSUS. The emphasis is on evangelism - sharing God's Good News of Jesus Christ and God's Love for all people.

HOW DOES THE CHI RHO CONCEPT BECOME REALITY?

The first steps involved in creating a Chi Rho organization on campus include utilizing available student organization funding; selecting an available building and room to hold meetings; and enlisting the active support and participation from individuals in the local church who are also students on campus. A complete breakdown of these steps is provided in the enclosed outline, "Forming A Chi Rho Group".

CHI RHO, CSUS

Since its founding in January 1981, Chi Rho at California State University, Sacramento (CSUS) has reached over 350 people on campus with the Gospel of Jesus Christ. Of that number, somewhat over 10% have attended worship services with us at Sacramento Metropolitan Community Church, after first learning of our church and our ministry through Chi Rho. Approximately 30% of those attending services as a result of Chi Rho have become members of our local church congregation and/or continue to worship with us regularly.

During the spring 1981 semester, and already this fall, members of Chi Rho, CSUS have actively participated with the Gay Peoples Union in their activities on campus and have shared openly with faculty and students during River City Days and Green and Gold Days by setting up booths on the quad and providing information about Chi Rho, its concept, and its ministry.

Our access to Associate Students, Inc. (ASI) funding enabled us to send three representatives of Chi Rho, CSUS to the Northwest District Conference held at Boise, Idaho in May 1981. This ASI funding provided monies to cover 80% of the costs incurred to send these representatives to Boise.

Activities planned for the 1981/82 school year include sponsoring a Gospel Concert on campus; inviting the Rev. Elder Troy D. Perry, Founder of the Universal Fellowship of Metropolitan Community Churches, to speak on campus in April 1982; sending several Chi Rho, CSUS representatives to the Northwest District Conference in Redwood City in October 1981; and attending the Northwest District Summer Retreat in 1982. In addition, the President of Chi Rho, CSUS has accepted an invitation to address the Intervarsity Fellowship on campus.

We envision the formation of a network of Chi Rho campus ministry groups throughout the Northwest District and the Fellowship. Chi Rho, CSUS is, in essence, a pilot study. Chi Rho, CSUS is a test of our vision, a test in the feasibility of bringing our vision to reality. We believe Chi Rho is proving its own value, and we are trusting the Lord to bring our vision to full maturation.

FORMING A CHI RHO
STEPS TO FOLLOW

A. Secure the agreement of a member of the faculty to act as advisor for your group or organization.
B. Check with the Student Activities Office for all requirements and information for establishing a campus organization.
C. Complete all required paperwork listing:
   1. President)
   2. Vice President) or Co-Chairpersons
   3. Secretary
   4. Treasurer
D. Submit these papers to the Student Activities Office.

E. Once these forms are approved, request funding and financial information materials from the appropriate campus group funding office. (At CSUS, this is the Associate Students, Inc. [ASI]).
F. Plan your group's activities for the current school year for all on-campus and off-campus events. An example of an on-campus activity would be inviting and sponsoring a guest speaker at your college or university; off-campus activities would include attending a District Conference.
G. Complete all financial paperwork.
H. Submit financial papers to the ASI Finance Committee for approval.
I. In addition, for all off-campus activities:
    1. Prepare a written report of the activity you are proposing, and list the benefits it will bring to the campus in general and to your Chi Rho group specifically.
    2. Submit this report to the Student Senate Finance Committee *in person.* Plan on appearing before the Student Senate when they discuss final authorization for your activity. Positive, assertive but friendly visibility is a proven asset in obtaining Student Senate approval.
    3. Upon receipt of monies, keep accurate records and accounts of how the funds were used, and submit these records to the ASI Business Office immediately after the activity is completed.
    4. Write a letter of thanks and prepare a report showing how the activity went.
    5. Submit this report to the Student Senate.
J. Check with the Activities Planning Office for a room or space available to hold your meetings. You may look into both day and evening availability.
K. Publicize your Chi Rho campus ministry group through the campus media. Utilize flyers, T-shirts, buttons, etc., to give your organization maximum visibility and positive publicity.
L. Look for any and every opportunity to share your faith with those you meet on a day-to-day basis on campus.

WHERE DO WE GO FROM HERE?

At the May 1981 meeting of the Northwest District Conference of the UFMCC in Boise, Idaho, Chi Rho was recognized and approved as the official campus ministry of the Northwest District and was recognized as an effective, valued Christian outreach to those in the academic community.

Those of us involved in Chi Rho at the California State University, Sacramento campus believe tremendous potential exists for strong, positive growth in the Sacramento area through establishin Chi Rho campus ministries organizations at Sacramento City College, American River College, Cosumnes River College, and Sierra College, as well as at the University of California, Davis campus located 30 miles west of us.

It is anticipated that, with the use of this packet, Chi Rho organizations will also be formed on college and university campuses across our country and throughout the worldwide Fellowship of the UFMCC.

It's an ambitious goal, and one which will require a great deal of dedication and hard work to accomplish. Yet step by step, campus by campus, state by state, and country by country, this goal is attainable. We're called to a ministry that knows no boundaries, recognizes no barriers, and has no concept of limitations; and Chi Rho provides a unique opportunity to witness and share in this ministry.

With the basic information included in this packet, then, it's our earnest and fervent prayer that Chi Rho will expand from, reach out of, and extend beyond the Sacramento community, becoming a viable, enriching ministry to students and staff without discrimination on college and university campuses throughout the Northwest District and, eventually, into all corners of the world.

Jan. 15, 1982

The Rev. Elder Nancy Wilson
Clerk, UFMCC Board of Elders
5300 Santa Monica Blvd., Suite 304
Los Angeles, CA 90029-9990

Dear Nancy,

Enclosed is my report to the Board of Elders for your January meeting, as chair of the Commission on Faith, Felship and Order. I have talked with each of the STI Board of Regents, and Jack Hubbs and I are especially excited about working together.

As for mechanics of the proposed Feb. 8 mailing, I suggest you duplicate the Appendix A (preliminary bibliography and resources for Basics of Christian Faith) and mail it out to the general mailing list (you may want to fill in the blanks on a couple of the bibliographic resources - the Kelly, Norris, and "Six Questions"). Then, a complete copy of all of this report, plus any notations about actions taken by the Elders, should be mailed to the Appendix B mailing list and the Board of Regents of STI.

Advise from the Elders is appreciated on developing the best possible representation from World Church Extension areas and from the Australian District.

Jack Hubbs and I both feel that an April clergy conference meeting of FFO and STI will be very timely, coming as it does before district conferences. However, if the Elders do decide to combine clergy conference and the planning conference and move to a date later in the summer, we would want to schedule a joint STI/FFO meeting at that time.

Thanks, and please call if you have questions.

In Christ,

The Rev. Jennie Boyd Bull

A PROPOSED MODEL FOR THE COMMISSION OF FAITH, FELLOWSHIP AND ORDER, THE BOARD OF REGENTS OF SAMARITAN THEOLOGICAL INSTITUTE AND THE DEPARTMENT OF CHRISTIAN EDUCATION

Rationale:

1. The madate for FFO adopted at General Conference 1981 is as follows:
   "a. To research, discuss and propose to the Fellowship a Satement of Faith, using Article III of the UFMCC Bylaws as its atarting point. This process will include the grass roots study method and development of study questions, soliciting input from clergy and laity in every congregation, district, church extension areas and member of UFMCC congregations.
   b. To, in particular, apply that research to theological implications of any linguistic changes in the Statement of Faith as adopted at Genersl Conference 1981.
   c. To develop and disseminate study questions to be considered as UFMCC develops a Christian theology of sexuality."

2. The madate for Samaritan Theologica Institute is as follows (UFMCC Bylaws 11.B): "To set up bodies for instruction in theology and in allied subjects for the propagation of the teachings of the Christian faith, as accepted by the General Conference of UFMCC." STI is currently in a period of reorganization, and its Board of Regents is moving to explore coordination and development of curriculum, district-level extension centers and increasing emphasis on seminars and correspondence courses.

3. The Department of Christian Education is a major UFMCC priority but currently exists only "on paper", with much overlap of function with the above two structures, and could benefit from bombined use of existing resources, people and structures (e.g. each district has chosen 1 lay and 1 clergy representative to FFO; there are existing regents, staff and resources with STI).

THEREFORE, it is proposed that

The chair of FFO be appointed to a liaison role with the Board of Regents of STI, as should the chair of Christian Education. All three groups should then work together to design district-level curricula and extension courses for local use in basics of the Christian faith (with primary input from the district clergy and lay representatives to FFO). Another focus would be on developing study questions and curricula in a Christian theology of sexuality. Out of this process would come specifics for 1983 General Conference, but the primary focus would be shifted to developing an ongoing Christian Education network in UFMCC, with continuing "grass roots" input and education in each district and extension area.

Assumptions:
1. This assumes a process view of FFO needs at present. The top priority is basic Christian Education Fellowship-wide, which includes learning to "hear" each other across differing backgrounds and terminologies and styles.
2. This assumes a collegial, consensus view of the UFMCC Statement of Faith as the outgrowth of an ongoing, deliverative process of grass roots Christian Education in UFMCC.

Support: All of the seven Board of Regents of STI have discussed and support the intent of this proposal. The chair of the Department of Christian Education supports this proposal.

Timetable:

Feb. 8	General UFMCC mailing of bibliographic resources (attached) and suggested study resources for Lent.
April 20-22	At Eastern Clergy Conference, joint meeting of STI Board of Regents (already planned), chair of Christian Education, and as many FFO lay and clergy representatives as possible (several districts will not select representatives until May conferences). (Scheduled for April 23-24, after conference) Meet to develop further resources and district workshop format (available as an STI extension course, to be led by clergy and lay representatives at each May district conference). Further, to begin to develop study materials and study questions on a Christian theology of sexuality. And finally, to develop a process and timetable for a late summer/early fall FFO meeting and report.
May 1982	At all district conferences, clergy and lay representatives to FFO will lead an STI extension course/workshop on basics of the Christian faith, designed around the Apostle's Creed. (see attached.)
June-July	Feedback and collation of input from FFO representatives.
Aug/Sept (Labor Day weekend?)	FFO meeting (including STI regents and chair of Christian Education) to develop draft to 1983 General Conference; based on district-level input: - revisions to Statement of Faith - questions for a Christian theology of sexuality.

Oct 82 Mail draft to UFMCC at all levels for input and response, in particular requesting input at district conferences and any 1983 clergy conferences. (maybe an FFO meeting for final report at clergy conference?)

Summer 83 FFO to meet prior to General Conference 83 in Toronto to finalize report.

LOGISTICS: Because of the current austerity budget of UFMCC, and until the financial restrictions are unnecessary, printing and postage will be handled by Fellowship offices in Los Angeles, and telephone charged to the UFMCC credit card. The MCC Houston pledge of $4,000 will be devoted toward the August/September meeting of the Commission soley.

EXPECTATIONS OF LAY AND CLERGY REPRESENTATIVES TO FFO:

1. Maintain communication with the chair, providing current address and phones.
2. Attend all district conferences and lead workshops as needed, making arrangements with each district coordinator as needed.
3. Maintain working relationship with any STI regents or Christian Education representatives and resources in your district or extension area.
4. Gather materials from local churches for district input and communicate district input to local churches.
5. Communicate district input to chair of FFO and communicate materials from FFO to the district.
6. If at all possible, attend April 1982 clergy conference in Washington, D.C. or provide written input.
7. Allow a full week late in August or early in September (to be scheduled for date and location in April) for FFO meeting and definitely attend. (Much of transportation costs will be paid by $4,000 MCC Houston pledge; rest may be raised from each district.)
8. Attend General Conference '83 in Toronto and plan to arrive 2-3 days in advance to work on final report.
9. Ongoing priority is seeking out, developing, and distributing Christian Education resources at all levels in the Fellowship.
10. Work toward developing an ongoing educational structure in your district or extension area, in coordination with STI resources and local church educational programs and resources.

Appendixes: A: Preliminary Bibliography and Resources for Basics of Christian Faith
B: List of known representatives to Commission on Faith, Fellowship and Order

Appendix A:

TO: All Faith, Fellowship and Order representatives, each UFMCC study group, mission, or chartered church, all UFMCC clergy.
FROM: The Rev. Jennie Boyd Bull, chair of the Commission on Faith, Fellowship and Order
SUBJECT: Preliminary Resources for Fellowship-wide study of Basics of the Christian Faith

The following study is based on The Apostles' Creed, which the UFMCC Bylaws states is the basis of our faith. (The Nicene Creed may be used to supplement this study.) The study questions are presented in six parts. They may be used as part of a six-session Lenten Study Series, in a format of small group prayer and discussion, or adapted for a single workshop, as part of an ongoing Christian Education program in your church, or whatever best suits your needs. For each session, the following three questions should be considered:

1. What does scripture say?
2. What has the Church said historically?
3. What do I personally say/experience?

1. FAITH: "I believe in"
2. GOD OUR PARENT-CREATOR: "God the Father almighty, Maker of heaven and earth;"
3. JESUS CHRIST AND INCARNATION: "And in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary,"
4. JESUS CHRIST AND ATONEMENT: "suffered under Pontius Pilate, was crucified, dead and buried. He descended into hell. The third day he rose again from the dead. He ascended into heave, and sitteth on the right had of God the Father almighty. From thence he shall come to judge the quick and the dead."
5. GOD THE HOLY SPIRIT: "I believe in the Holy Ghost, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting."
6. "AMEN." Write your own personal creed and work together in your group to write a creed you all can claim, based on this study. How do you feel about any differences in your group, differences from the Apostle's Creed?

RATIONALE

The purpose of study is Fellowship-wide Christian Education in the basics of our faith. The questions explore the biblical basis of and relation to our faith, the historical context and development of our faith, and result in individual dialogue with scripture and tradition, leading to a personal claiming of faith and credal statement. The resources provided attempt to give ecumenical perspective and varied theological and historical perspectives. The Commission on Faith, Fellowship and Order will use input from use of this material in its deliberations about our UFMCC Statement of Faith, for consideration at General Conference 1983. Please forward all information to your district or extension area lay or clergy representative to FFO,

> "If our creed is only a form, that may be our fault, not the creed's. You can bet on this - *You don't really believe your creed until you want to say it standing at spiritual attention with the roll of drums in your ears, the light of love dazzling in your eyes, and all the music of a splendid world crashing out a prelude to its truth.* If your creed is dull, it is dead, or you are dead, and either one or the other must be made alive again. Either you must change your creed, or your creed must change you."
>
> -G.A. Studdert-Kennedy, I Believe

PRELIMINARY BIBLIOGRAPHY

Barth, Karl. Dogmatics in Outline (New York: Harper and Row, 1959). A classic. This German Evangelical theological based his systematic theology on the Apostles' Creed, and this 155-page paperback summarizes it, phrase-by-phrase of the Creed.

Fackre, Gabriel. The Christian Story. (Grand Rapids, Mich.: Eerdmans, 1978). This recent summary of various theological and Christological perspectives is written in inclusive language. Paperback.

Kelly, J.N.D. Early Christian Doctrines. Difficult, but thorough historical resource.

Lohse, Bernhard. A Short History of Christian Doctrine. (Philadelphia, PA: Fortress, 1966). Paperback. A chronological approach to credal developments, helpful appendixes. An excellent basic reference.

Norris, Richard. Christology (New York: Union Theological Seminary, 1980). A recent study of contemporary understandings of who Jesus is.

Pannenberg, Wolfhart. The Apostles' Creed in the Light of Today's Questions. (Philadelphia, PA: Westminster, 1972). This German Protestant theologian discusses the theology of each phrase of the creed, considering in particular modern questions of science, Judaism, faith.

Ricker, George M. The Faith Once Given: The Apostles' Creed Interpreted for Today (Philadelphia: Westminster, 1978). A simple, contemporary discussion, in 107 pages, paperback, useful for group discussion. Good bibliography. Episcopal author.

Appendix B:

FAITH, FELLOWSHIP AND ORDER COMMISSION MEMBERSHIP

The Rev. Jennie Boyd Bull, chair
c/o MCC Washington DC

Australian District:	not yet contacted	
Western Canadian District:	not yet contacted	
Eastern Canadian District:	Rev. Brent Hawkes, MCC Toronto, Ontario	lay delegate to be chosen at May dist. conf.
Northeast District:	Rev. Marge Ragona, MCC Boston, MA	Mr. Steve Carson, MCC New York
MidAtlantic District:	Rev. Joseph Houle, MCC Pittsburgh, PA	Ms. Marianne VanFossen, MCC Christ the Liberator, N.J., McGiffert Hall No. 132, 90 E. Claremont, N.Y.C. 10027
South Atlantic District:	Rev. Jamie McAlister, MCC Charlotte, NC	information to be sent by Feb. 1
Great Lakes District:	lay and clergy delegates to be chosen at May district conference	
Midcentral District:	lay and clergy delegates to be chosen at May district conference	
South Central District:	lay and clergy delegates to be chosen at May district conference	
Northwest District:	Rev. Jeff Pulling, MCC East Bay, Oakland, CA	Ms. Betty Pedersen, MCC Portland, OR, 730 NE Weidler No. 25, Portland, OR 97232
Southwest District:	Rev. Dusty Pruitt, MCC Long Beach, CA	Mr. Joe Dallas, MCC Long Beach, CA
Southeast District:	Rev. Joseph Gilbert, MCC St. Petersburg, FL	lay delegate to be chosen at May district conf. Lay representative Ken Frantz, of MCC Tampa, interim rep.
World Church Extension Areas:	not yet contacted	
UK and Europe Hispanic Americas Southeast Asia and New Zealand Nigeria	One clergy and one lay representative total? or as interested and available from each area?	

27 members possible, total, including chair. 13 currently selected.

Send copies also to: Mr. Jack Hubbs, chair, STI Board of Regents, 483 Oak St., SF, CA 94102 (415) 431-4663.
Rev. Elder Nancy Wilson, chair, Dept. of Christian Education, UFMCC
Rev. Elder Jeri Ann Harvey, liaison elder, FFO, MCC Los Angeles

STI regents: Dr. Alice Kitchen, vice-chair, 6336 Pershig, St. Louis, MO 63130 (314) 625-3749.
Sherre Boothman, Straughn Hall, Wesley Seminary, 4500 Mass. Ave NW, Washington DC 20016.
Rev. John Hose, PO Box 4509, Whitesburg, GA 30185 (404) 834-2831.
Gil Gerald, 601 "Q" St. NW, Washington, DC 20001 (202) 387-6246.
Rev. Charles Larsen, c/o MCCR, 1919 Decatur St., Houston, TX 77007 (713) 861-9149.
Dr. James Tinney, Dept. of Journalism, Howard University, Washington DC 20059.

LENTEN STUDIES ON THE APOSTLE'S CREED: LESSON RESOURCES

Developed for use by MCC DC, coordinated by Sherre Bootham (The total curriculum is still being developed.)

I. "I Believe": text, Hebrews 11

II. God our Parent/Creator
texts: Genesis 1:1 - 2:2 Isaiah 45: 5 - 12 John 1, esp. v. 12
- A. "God" - not unique to Christians, but we may want to compare God and not-God
- B. "the Father almighty"
  1. the father of whom? (John 1:12, Gen. 1:26 - 27)
  2. Old Testament references to God as parent
  3. "abba" - "daddy"
- C. "maker of heaven and earth" (Isaiah 45: 5 - 12)

III. Jesus Christ and incarnation
John 1: 1 - 14, esp. v. 14 "and the Word became flesh and dwelt among us"
- A. What is incarnation?
  1. Definitions
  2. Historical controversies
- B. Experience of Incarnation
  1. Spirit: divinity
  2. Flesh: humanity
  3. Spirit/humanity: Flesh/divinity
     a. God the human/person the divine
     b. God found in the flesh

"Incarnation does not provide us with a ladder by which to escape from the ambiguities of life and scale the heights of heaven. Rather, it enables us to burrow deep into the heart of planet earth and find it shimmering with divinity." Avery Dulles

IV. Jesus Christ and Atonement: The Action and Accomplishment of the Christ Event
- A. How does Jesus save me?
  What does it mean to have a personal Lord/Savior?
  What did God do in Jesus and how does it affect me?
  (Many of these kinds of questions are continually asked by believers and nonbelievers alike. The Church has attempted to answer the question by offering three classic solutions (or atonement theories):
- B. 1. Moral Renewal or Moral Influence Theory, developed by Abelard (see chart)
  2. Satisfaction or Substitutionary/Ransom Theory, developed by Anselm, based on a criminal justice model of payment for crime (see chart)
  3. Christus Victor Theory, from the Eastern Church, emphasizing God's power and action to disarm and defeat Evil. (See chart)
- C. Expand on Christus Victor re its particular relevance to the question of oppressed people, systemic injustice, gay liberation, personal victory. Modern use.
- D. A series of personal questions to cause the individual to interact with the context and experience of the classic theories, along with textual/scriptural references for each.

V. God the Holy Spirit; "I believe in the Holy Ghost, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting."
- A. Ideas on how the spirit works:
  1. Spirit acts to bring Word of God to life, making an impact on us cognitively and affectively, changing our perspectives, and our lives.
  2. Not only brings us to revelation about the word but leads to revelation beyond the word.
  3. Holy Spirit is incomprehensible and therefore we don't talk about it.
  4. If something happens we don't understand it is the working of the Holy Spirit.
- B. What church tradition says: Council of Constantinople of 381 A.D. defined Holy Spirit as:
  1. Giver of life [connotation - "Every living phenomenon is in its unique character, a special manifestation of the Spirit of God].
  2. Unity of God and Jesus
  3. Spoke through the prophets
  4. Origin of all life
- C. We cannot know God because:
  1. Finite spirit cannot know infinite spirit
  2. We have separated ourselves from God

D. Know God only through revelation from God about God; Revelation is act of the Holy Spirit
E. Read story of Pentecost = gift of Holy Spirit; discuss Peter's sermon = said nothing new, only said it as one newly involved in God's word, a new understanding
F. Holy catholic church; communion of saints
   1. Pentecost = birth of church
   2. "Holy" because of its proclaimed Leader; "is a missionary movement in which the church strives to realize its essence which is also its destiny"
   3. Church wherever Word is spoken; "in their midst"; communion of saints; miracle of the church takes place
   4. Miracle of church = rises out of every grave whether self-prepared or dug by others
   5. "Lordship of Jesus is not adapted to golden frames; it is like a pearl that must be painstakingly sought among pebbles"
   6. "glory of the church is not its own; it is the glory of the One who has come into the midst of people."
   7. History of church shows continuous alterations = the "alteration is united in the process of its mission"
G. Forgiveness of sin, ressurection, and life everlasting:
   1. If sin is separation from God, then "the forgiveness of sin means a warrant to hope beyond death for a life of communion with God."
   2. "The pinnacle of promise is not what he gives, but what he himself is to me. Nothing shall come between us: that is everlasting life."
   3. "Jesus promised forgiveness of sins because he knew that trust in the future of God, the deliberate turning towards the coming of God's kingdom is all God demands of people."
   4. While our name may sink into the nothingness of endless generations of earth's history, "We shall be mysteriously changed, called out of our perishable life into a new existence beyond words, and yet shall bear our identity, be recognized, and be called by the name which we received in this life - the same name by which God will acknowledge us in eternity. The 'what' and the 'how' of this continued life may escape all our efforts of thought and imagination, but we know the One who will prepare that place for us."

Historic Theories of the Atonement Diagrammed

Formulator of Theory	*Name of Theory*	*Nature of Sin*	*Nature of Man*	*Work of Christ*	*Place of Work*	*Nature of God Stressed*	*Nature of Jesus Stressed*
Abelard	Moral Renewal	Rebellion	Responsible	Changing man's attitude ——— Producing repentance	Cross	Love	Human Model or Exemplar
Anselm	Satisfaction or Penal Theory	Guilt	Responsible	Changing God's attitude ——— Offering forgiveness	Cross	Justice	Human Atoner
Aulen	Classic or *Christus Victor* Theory	Bondage	Helpless	Changing Satan's role ——— Bestowing salvation	Resurrection	Power	Divine Redeemer or Liberator

(from James Kallas, A Layman's Introduction to Christian Thought. Philadelphia: The Westminister Press, 1969, p. 65.)

January 13, 1982

TO: The UFMCC Board of Elders
FROM: R. Adam DeBaugh
RE: Quarterly Report for January, 1982, Elders' Meeting.

In September, 1981, I traveled to North Carolina, preaching in Asheville, Charlotte and Raleigh, and doing Christian Social Action workshops in Asheville, Fayetteville, and Knoxville, Tennessee. In November, I preached, spoke at a fund raising event and did a Christian Social Action workshop in Norfolk, Virginia.

I've been keeping up with correspondence with local MCC's, which is growing, and with other Gay and Lesbian organizations, as well.

The main news for this quarter is a progress report on the "Let's Do The Gospel Series," which will be published as a program of the Department of Christian Social Action, in cooperation with other Fellowship agencies where appropriate. The "Let's Do The Gospel Series" will be an on-going series of booklets, each one focussing on a particular Christian ministry. Most of them will have three components: an overview of the problem the ministry is designed to alleviate, a Bible study concerning the ministry, and a detailed, how-to-do-it section enabling local congregations, regardless of their size, to begin such ministries.

The first five titles are already in various stages of production: (1) What is Christian Social Action? "Feed My Sheep," John 21:17; (2) Coming Out! "And the Truth Shall Make You Free," John 8:32; (3) Writing to Congress, "Prophecy Against the Shepherds of Israel," Ezekiel 34:2; (4) Burnout, "Come to me, all ye that Labour and are Heavy Laden, and I will give you rest," Matthew 11:28; (5) Women's Outreach, "This Woman was Full of Good Works," Acts 9:36.

Other planned titles will include school prayer, the draft and conscientious objection, political action, voter registration, straight and Gay spouses, alcoholics, chemically dependant people, the physically challenged, deaf and the hearing impaired, the blind, mentally and emotionally handicapped, transgender or transexuals, Gay youth, the aged, the terminally ill and dying, single people, Gay and straight couples, feeding the hungry, prisoners, the sick, homeless people, rape victims, clothing the naked, transvestites, child abuse and incest victims, shut-ins, ministering to the clergy, ministering to straight people in the "Gay" church.

A number of people are being enlisted in writing, researching, editing and preparing these booklets. For instance, Ken Collins, of MCC NoVa in Fairfax, Virginia, has prepared a paper on Women in the New Testament Church, which will be the Bible Study for the Women's Outreach booklet.

One thing I propose doing is setting up a system of royalties for the principle author of each booklet. I would like your approval of this plan, please. Since few, if any, of the principle authors of these booklets are full-time UFMCC employees, including myself, a royalty system will be an incentive, as well as being Scripturally sound, "for the labourer is worthy of his hire," Luke 10:7.

The royalty need not be much, I would propose 10% or 15% of the selling price of the booklet, and can be easily administered through the DCSA account here.

I look forward to the first five editions of the Let's Do The Gospel Series to be published and available for sale in MCC congregations and in other Gay and non-Gay religious organizations by mid-February, depending on how fast we can get them typeset and printed. I am sending out a fund-raising letter to all former Washington Office contributors to pay for the production of this series, so it will cost the Fellowship nothing!

That is all the news this quarter. May God continue to bless you as you guide our Fellowhsip. And know, by the way, of my complete support for you all.

Respectfully Submitted,

R. Adam DeBaugh

UFMCC DEPARTMENT OF RACE RELATIONS

January 18, 1982

Board of Elders - UFMCC
5300 Santa Monica Blvd., Suite 304
Los Angeles, CA 90029

Dear Elders,

Please forgive a handwritten report. In an effort to save time (since I am such a slow typist) I enlisted the services of a typist in the community. I have been unable to reach her for the past week or so, and my report to you, along with other important writings, have not been returned. Although I trust in their return, I am doubtful that I will receive them in time for the Elders meeting. This will therefore have to serve as my report.

It has now been over four months since General Conference. Work in race relations has moved at a disappointingly slow pace. This is partly due to the limited amount of time I have to devote to it. Working full time and starting Harlem MCC leaves me with little time for other things. Another, more depressing, reason is the lack of interest and commitment from people throughout the Fellowship. Although people agree with the importance of work in race relations the general attitude continues to be one of reliance on prayer. Whereas I certainly trust in the power of prayer, I do not feel impassioned recitations in God's ear is THE answer. The Task Force Chairpersons have still been unable to find persons willing to serve on the task forces. We are trying a more personal approach (begging!) and are beginning to see some results. I am confident that by February 28th both task forces will be complete.

The major focus of the Department of Race Relations for the next ten months will be the International Third World Lesbian and Gay Christian Conference. The first brochure for that conference is complete and needs only your approval and Rev. Mojica's and to be translated into Spanish. There is a lot to be done on this conference and it will require much effort from a lot of people. The response to the questionaires I sent out was favorable and I have been following up on suggestions for entertainment and speakers. The most hopeful of these is the possibility of Sweet Honey in the Rock performing there. I have been in touch with them and it looks positive. They would be an incredible "drawing card".

As a way of advertising the conference and as outreach, the Task Force on Third World Outreach will host "mini-conferences" hopefully in the Spring. These will be small, regional conferences, lasting one or two days or, even, evening forums. They will center around the issues of the October Conference as well as those issues specific to local people. Whereas I see the convenience of working these into District Conferences. I am advising against it. The purpose of these and the October Conference is to reach Third World persons. Since there are so few Third World persons in UFMCC, to utilize District Conferences would be a wasted effort.

The Task Force on Racism will work on setting up "mini-conferences" dealing with the issue of racism. These can easily be done on a District level since the majority of our people is white. However, nothing can be done in this area until we find people willing to work on the Task Force. Here, again, I am hopeful.

I have personally, not done nearly as much as I would have liked to do in race relations. Most of my time has been spent with Harlem MCC. It is, however, proving to be a most effective outreach and has greatly increased the visibility of UFMCC in the *total* community. We average 15 people each Sunday and have started a Harlem MCC Community Gospel Choir as an outreach of the church.

In addition to the above I have done the following:

1. Compiled and distributed resource packets to Task Force Chairs.
2. Designed and compiled questionaires for October conference.
3. Conducted Racism workshop for Riverside Church.
4. Conducted prayer and meditation workshop dealing with healing the effects of racism at NE District Conference.
5. Conducted "History of Racism" workshop for "Man to Man", a gay rap group.
6. Ten days of intense Third WorldOutreach in Detroit at the request and expense of the All Peoples Congress.
7. Presentation on "Religion and Sexuality" at Salsa Soul Sisters (a Third World Lesbian Group).
8. Participated in a panel discussion at Black and White Men Together where I spoke about UFMCC.
9. Wrote the first brochure about the October Conference (At typist's).

This is not as much as should have been done. I turned away several requests to speak because of time. In the coming month (February) I have scheduled a presentation on the "History of the Black Church" for a Lesbian organization here. Also, Harlem MCC will present 5 Sundays of Black History beginning January 31st in honor of Black History month. In the midst of this I continue to direct a Third World support group weekly. (starting this group was part of the job description outlined when the Director of Race Relations position was created. However, I will only be in leadership of it until April. After two years the group can well function without me!) And, I also work full time.

There are a lot of things that need to be done in race relations. I trust God's involvement in this area and am certain work will get done. I am certain budget limitations will lessen and more work will be enabled. An area that greatly concerns me is the absence of concrete guidelines for doing outreach to Third World persons. I have successfully done this for over four years. I hope to one day have the time to write these experiences down as guides for others. We also have four student clergy persons at Harlem MCC. As one who was trained for the professional ministry through UFMCC, I am sorely aware of how little that training equips one to minister to Third World persons. I want to some day make available the tools I have developed to other clergy in UFMCC. If our outreach efforts are effective (and I am certain they will be) UFMCC clergy may find themselves increasingly responsible for training Third World student clergy. Since they can't just pack them up and send them to Harlem MCC we need to develop workable guidelines. Because of my lack of time, however, these ideas will have to wait to be developed.

I hope this will do as my report. Again I am sorriy it's not typewritten. God bless you all. I will send the brochure as soon as I get it back from the typist. Take care.

Peace and Unity,

Rev. Renee McCoy

January 21, 1982

Report of
COMMISSION ON SPECIAL MINISTRIES

TO: Board of Elders
Universal Fellowship of Metropolitan Community Churches
Los Angeles, California
FROM: Rev. George S. McDermott, Chairperson
Providence, Rhode Island

The following report is a result of activities since October, 1981, and includes attempts that have been made as of this date for contact with clergy within the UFMCC. It will also include those projected ideas for the coming months prior to the next Board of Elders meeting.

Following my notification that I was appointed by the Board of Elders as chairperson of the Commission on Special Ministries, formerly Innovative Ministries, I sent a letter to all clergy within the United States and Canada. Although, there were clergy outside of this country that should have been contacted, funds were at a premium. Inasmuch, as a mailing from the Fellowship to all clergy came sooner than a letter could be constructed by me to be sent with that mailing, it became necessary to mail only within the limitations of bulk mailing permit. At that time I requested from the clergy the name or names of those person(s) who within their own congregation would be willing to work with Special Ministries (exclusive of Substance Abuse and Institutional Ministries) and to send me those names and addressed along that I might contact them. As of this date, only five of our pastors or clergy have responded. It grieves me to think that our clergy have little consideration for those persons within our communities who may be a little different than the average congregant. As a result, a second mailing will be sent to all clergy and congregations hopefully this time through a mailing of the Fellowship. This will enable the material to be received not only by clergy, but also by individual congregations who might prompt their clergy to respond. I will be interested to know what present programs are being conducted, what results they might be producing, and how it seems to be meeting the needs of the total community.

It appears that if the program for Special Ministries is to go anywhere it is going to require some travel. Therefore, if it is possible to raise through private sources funds that would enable me to go to at least two or three District conferences and become acquainted with those interested in such a work, and to learn of what is already being done and how we might assist the programming further. Northeast District at their October, 1981 District conference in New York City gave me $100 to assist with the work of the Special Ministries program. Inasmuch, as mush of that still remains some of that can be used for travel in addition to printing cost and some mailing. Some of that travel I will be able to connect up with other travel I will have to be doing during this time, and thusly produce less cost coming from other resources. It seems to me that one of the necessary functions of my position is to try and meet personally so that we might get to know each other, and from that point to seek out those that would be willing to look over the programs within their own districts. It seems, also, that some of the areas of institutional ministries and some of that under substance abuse might well be integrated along with Special Ministries. Having been actively involved in a pilot program called the Healing Community Project under the direction of the Rev. Harold Wilkie of the National Council of Churches, I believe that some of the principles of that program might well be integrated into those of our Fellowship. The book, "Creating a Caring Community" by Dr. Wilkie will be of great assistance in our program.

With my own involvement in a workshop to be sponsored by the Interfaith Health Care Ministries of Rhode Island Hospital here in Providence on the handicapped on March 3 of this year, I am of the belief that one of the necessary steps is to activate the churches and health care ministries of many organizations in presenting such programs within our own communities. On a district level it means interested persons who are willing to go to a church or churches and assist them in setting up something for their own local congregation, and then moving that out to the community and district. Therefore, I am going to make the attempt during these next six months to visit some of the districts and to work through with District Coordinators and other interested persons within the district what can be done during these next six months to visit some of the districts and to work through with District Coordinators and other interested persons within the district what can be done, what is being done that might be encouraged and supported, and how we might seek out the needs wherever they might be. Included within this is an opportunity for us to work with the Social Action Commission to originate brochures in some of the areas of concerns that might be made available to the districts and local congregations. Most of all I am concerned about working together with other commissions and committes who can provide support and ideas and in general a Fellowship wide program reaching into the entire world wherever there might be needs. The most important part of this program is to develop programs to fit the needs of those within any specific area. What needs might be evident in eastern United States might not be true for Nigeria or the mountain region of the United States or Australia. The time has come for us to be specific and to try and understand what people need and when. The specifics of such a program will be developed during these next six months, and hopefully by the next meeting of the Board of Elders these will be indicated and

put into action.

The ministry of Christ is to touch the whole person. If there is a limitation in any person regardless of that limitation it is necessary to be conscious of that and to work to assist that limitation be given substance to provide less limitation. We need to be conscious of each other, to be ready to be supportive, alert and go that extra mile. It means letting those with the need speak for themselves and to give guidance where it is needed; to permit them to share whatever they have that might help another to become more aware of their need and how we are separated and divided from each other. We must let Christ speak to us and to know that until we are ready to become aware and to attempt to understand, we will go nowhere. It is time for us to stop wondering and stating that something must be done, and to begin listening to those that can tell us in whatever manner possible what and where the need is. We must become the Christ in their lives - ready to share who we are and our readiness to share together. God bless our work and because of the ministry of Christ in each of our lives may we begin to minister to each other and to others beyond us.

Rev. George S. McDermott, Chairperson
Commission on Special Ministries

TO: The Board of Elders
FROM: Larry Rodriguez, Chairperson, By-laws Committee
SUBJECT: Quarterly Report
DATE: January 19, 1982

Since my appointment as chairperson of the By-laws Committee in Fall, 1981, I have met with Michael Mank in order to facilitate the transfer of responsibilities from the former chairperson. Currently I am preparing an article to be published in "In Unity" for the purpose of reminding the Fellowship of the procedures adopted at the 1979 General Conference governing proposals submitted to the By-laws Committee. This article will also set the deadline for submitting proposed By-laws changes to the By-laws Committe at March 1, 1983. Hopefully, this deadline will allow the committee sufficient time in which to prepare its final draft of its report to the 1983 General Conference by April 1, 1983.

A question I have to which I would appreciate a response from the Board of Elders concerns the make-up of the By-laws Committee. It is my understanding that when my appointment was made as chairperson, the remainder of the committee had not yet been determined. I would like to know if the appointment of the remainder of the committee has been made, and who are the members of the committee. This would help me in organizing communication with other committee members.

Your brother in Christ,

Larry Rodriguez

January 13, 1982

TO: The UFMCC Board of Elders
FROM: R. Adam DeBaugh, Co-director, Department of Ecumenical Relations
RE: Quarterly Report for January, 1982, Elder's Meeting

Most of the focus for the Department of Ecumenical Relations since General Conference has been on the application for membership in the National Council of The Churches of Christ in the U.S.A. Formal application was made on 9 September 1981 with a five page letter.

On 6 October 1981 I met with Dr. Arleon Kelley, Assistant General Secretary, and Dr. Robert Campbell, General Secretary of the American Baptist Churches and Chair of NCC's Constituent Membership Committee. The meeting was held in the NCC Washington Office and a report was sent to Rev. Elder Wilson.

We are now waiting to hear when the Constituent Membership Committee will meet to consider our application. That meeting could be as early as February or March but may not be until the May 1982 meeting of the NCC Governing Board.

Though we have remained relatively silent to the press concerning our application, I did one extensive interview with National Public Radio concerning our application.

I spent two pleasant visits with Malcolm Macourt, editor of Towards a Theology of Gay Liberation. Malcolm is active in Great Britain's Gay Christian Movement. I met, also in October, with the newly elected President of Integrity, an old friend named John Fortunato, and we discussed plans to revive Insight magazine as a Gay Christian ecumenical publication. I am involved in the planning of an ecumenical religious conference being organized by the Quixote Center and Brother Joseph Izzo. This conference will be a follow-up to the Strategy Conference on Homophobia and the Churches, which we sponsored in 1979.

I remain active in the Washington Inter-religious Staff Council (WISC) through whose auspices I lunched with Dr. Philip Potter, General Secretary of the World Council of Churches, on Nov. 12.

We are still pursuing the World Council of Churches conference in Vancouver in 1983.

I meet with the Moderator of the United Presbyterian Church on January 20. That is all for now. God's blessing on you all.

Respectfully submitted,

R. Adam DeBaugh

Attachment No. 11

January 20, 1982

TO: UFMCC Board of Elders
FROM: Bob Johnson, Chairperson, UFMCC Media Ministry Committee
RE: Report to January Elders Meeting

To date there has been very little activity by the Media Committee. The following represent the total activity to date:

1. I have held two meetings, totaling some two and one half hours, with our liaison Elder, The Reverend Elder Troy Perry, to discuss plans for the functioning of the committee.
2. I have written to each of the people that you have appointed to the committee at your last meeting. A copy of the letter that went to each of these persons is attachment A of this report. To date I have had a response from five of those appointed.
3. I taped an interview for IN UNITY for their use in a future issue of our Fellowship magazine.
4. I have done some initial planning about division of investigation labor and will forward a copy of my initial plans to the Clerk for distribution to each of you in the near future.

Some random thoughts and concerns that I have, and ask you to look at for me. I really feel that there are large areas of the Fellowship that have no representation on this group. There have to be people in these districts that have interest and background in Media we can utilize. Can we seek them out so that there is representation from, at least, all of the U.S. and Canadian Districts?

At some point the committee is going to have to have some minimal funding for postage, telephones, etc. I fully understand our present cash flow problem and will for a short time be able to pay for these expenses myself. As we plan for the future I feel that we are going to have to look at the possibility of funding some travel to enable a couple of meetings prior to Toronto. Thank you for your confidence in me. I will do my best to carry out the mandate of the Houston General Conference *as you direct.* May our Lord continue to lead and bless each of you.

Dear Ron and New Freedom Evangelistic Team,

The Board of Elders received your letter and has carefully reviewed its contents and concerns. We feel that the points you have raised are valid - and long overdue to be addressed.

The chief difficulty, of which you are also aware, is that there is no provision in UFMCC By-laws pertaining to the establishment and functions of an Evangelistic Team.

The Board of Elders has been given the authority to call into being:
Commissions, Committees, Task Forces, and Institutions - but, obviously, the Team does not correspond to a description of any of these.

At present, the team with its preaching, teaching, offerings, mailings, and property (i.e. bus, van, musical and recording instruments, computer, press etc.), clergy and student clergy, most *nearly* resembles a Fellowship church or mission - which of course again, without membership it is not.

Without a UFMCC By-laws definition to clarify the authority or scope of an evangelistic team - and without the authority to call such a ministry into being - outside of the By-laws, the Board of Elders has been in a quandry concerning the Team.

At present, because you more nearly represent a church or mission - which the Board of Elders has no authority to call into being - you have been placed in a quasi-position of an alternate church group, under the direction of a local chartered church (Illiamo), thus under a District structure.

Obviously, this is not a satisfactory position to you - and the whole situation as it presently stands is not satisfactory to anyone.

The only obvious solution is a By-laws revision, outlining the structure and functions of recognized Evangelistic teams within the UFMCC.

Since the Team is the one body which best knows the scope of the ministry of Evangelistic teams, it would be appropriate for you to suggest the wording of the proposal to both the By-laws Committee and to Government, Structures and Systems - which is revising article V for this next Conference.

The procedure for submitting By-laws Proposals adopted by General Conference IX, August 1979 requires that this proposal should be sponsored by a District Conference, Fellowship Board, Committee or Commission.

Therefore we suggest that you and your sponsoring church (Illiamo) introduce this proposal through your District.

The Board of Elders commends your ministry and encourages you to continue reaching out to *all* persons with the liberating gospel of Jesus Christ.

Yours in Christ

1981 GENERAL CONFERENCE, Houston, Texas SUNDAY MORNING, August 9
10:30 AM - 12:30 PM

(* indicates that the congregation should stand)

*Singspiration (Mark Bruzzese - New Freedom Evangelistic Team, U.S.A.)

Welcome and Announcements (The Rev. Nancy Wilson, Elder - Los Angeles, California, U.S.A.)

*Call to Worship (based upon Matthew 22;36-40; Mark 12:28-31)
(Jack Hubbs - San Francisco, California, U.S.A.)

Leader: Good morning, sisters and brothers. Which commandment is first of all?
People: You shall love God with all your heart, with all your soul, with all your mind, and with all your strength.
Leader: Amen. And what is the second commandment?
People: You shall love your neighbor as yourself.
Leader: Amen. On these two commandments depend all the law and the prophets.
People: We come to this worship to love God, to love each other, to love ourselves. Let us proceed.

*Processional Hymn #23, "Joyful, Joyful We Adore Thee"

Opening Prayer for Unity (by Champ Traylor, The Church - Family of Believers)
(corporate prayer led by Betty Nelson - Portland, Oregon, U.S.A.)

Our God, we thank you for the privilege of being together at this time and in this place.
As your people, we pray that your love will unite us into a fellowship of discovery.
Cleanse us of everything that would sap our strength for togetherness.
Unravel the knots in our spirits.
Cleanse the errors of our minds.
Free us from the bondage of our negative imaginations.
Break down the barriers that sometimes keep us apart and cause us to drift along without a dream.
As we go from here...
Explode in us new possibilities for service.
Kindle within us the fires of your compassion so that we may not wait too long to learn to love.
May we be a people with loving purposes
Reaching out...
Breaking walls...
Building bridges...
Let us be your alleluia in a joyless, fragmented world.
In the name of our Lord Jesus, we pray. Amen.

Children's Talk (The Rev. Judy Dahl - Denver, Colorado, U.S.A.)

Old Testament Reading - Isaiah 9:6-7 (Revised Standard Version)
(read in Spanish by the Rev. Jose Parets, New York, NY, U.S.A.)

"For to us a child is born, to us a son is given;
And the government will be upon his shoulder.
And his name will be called 'Wonderful Counselor, Mighty God,
Everlasting Provider, Prince of Peace.'
Of the increase of his government and of peace there will be no end,
upon the throne of David, and over his dominion,
to establish it, and to uphold it with justice and with righteousness,
from this time forth and for evermore.
The zeal of YAHWEH of hosts will do this."

Epistle Reading - Acts 4:7-12 (New International Version)
(read in Danish by Mia Anderson - Copenhagen, DENMARK)

"The council had Peter and John brought before them and began to question them: 'By what power or what name did you do this?' Then Peter, filled with the Holy Spirit, said to them: 'Rulers and elders of the people! If we are being called to account today for an act of kindness shown to a cripple and are asked how he was healed, then know this, you and everyone else in Israel: It is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this person stands before you completely healed. Jesus is "the stone you builders rejected, which has become the capstone." Salvation is found in no one else, for there is no other name under heaven given to people by which we must be saved.'

*Gospel Reading - John 6:43-51 (Jerusalem Bible)
(Timothy Spiers - London, ENGLAND)

"Jesus said in reply, 'Stop complaining to each other. No one can come to me unless they are drawn by the One who sent me, and I will raise them up at the last day. It is written in the prophets: "They will all be taught by God," and to hear the teaching of God and learn from it is to come to me. Not that anybody has seen God, except the one who comes from God: that one has seen God. I tell you most solemnly, everybody who believes has eternal life. I am the bread of life. Your ancestors ate the manna in the desert and they are dead; but this is the bread that comes down from heaven, so that people may eat it and not die. I am the living bread which has come down from heaven. Anyone who eats this bread will live for ever; and the bread that I shall give is my flesh for the life of the world.' "

Anthem (General Conference Vocal Choir, directed by Lisa Crawford - Boise)

Sermon (The Rev. Troy Perry, Elder - Founder and Moderator of the UFMCC - Los Angeles, California, U.S.A.)

Pastoral Prayer

*Hymn #33, "Open My Eyes"

Silent Reflection & Self-Examination (The Rev. June Norris - Fayetteville, North Carolina, U.S.A.)

*Assurance of Forgiveness

*Sung Response: "I am loved. I am loved. I can risk loving you.
For the One who knows me best loves me most.
I am loved. You are loved. Won't you please take my hand?
We are free to love each other. We are loved."

*Sharing God's Love and Peace

INSTALLATION OF ELDERS (Presiding Elder - The Rev. Charlie Arehart, Denver)

- Introduction of newly elected and re-elected Elders

- Charge to those being installed

Question: The By-Laws of the U.F.M.C.C. state: "The Board of Elders of the U.F.M.C.C. is that body authorized by the General Conference to carry on the administrative affairs of the U.F.M.C.C. between General Conferences in an orderly manner." The By-Laws go on to say, "It is the responsibility of the Board of Elders to establish and make appointments to the various Fellowship boards, commissions, committees, and institutions. The Board is also empowered to collect and disburse funds for the advancement and growth of this church. In addition, this Board is charged to carry out all directives of the General Conference." Do you feel called to the responsibilities and duties of an Elder and capable of fulfilling this role in the Fellowship?

Response: Yes, I feel so called and I ask for God's grace to fulfill these responsibilities.

Question: The By-Laws also state: "Elders must be those individuals of obvious spiritual quality and leadership who are mature and have sound judgment and a proven record of accomplishment within the Fellowship." Do you meet these qualifications to be an Elder?

Response: Yes, by God's grace, I believe that I am qualified for this role of service.

- Charge to the UFMCC (represented by the congregation present)

Presiding Elder: You who witness this installation of Elders today, you represent MCC members and clergy all over the world. You have chosen these persons to serve you as Elders. Will you support them and uphold them in prayer for their ministry of administration?

Congregation : Yes, we will.

Presiding Elder: Will you continue to support this church with your resources, your talents, and your energy that together we may build a church around the world that both proclaims and lives God's love for all people?

Congregation : Yes, we will. Together we will show everyone that we are a people who are not afraid to love.

Presiding Elder: Thank you. We have made some lofty promises here today. It is therefore fitting at this time that all of us join in prayer for these new Elders that God may grant them the guidance and strength for their ministry of administration, and that we pray for our whole Fellowship and our ministry in this world.

- Laying on of hands and Prayer (with congregation reaching forward)

- Pronouncement

Presiding Elder: As the Presiding Elder at this Installation Ceremony, I joyfully proclaim you as Elders of the U.F.M.C.C., and I pray that God will continue to bless and guide each one of you.

Anthem (General Conference Vocal Choir)

Offering of Our Gifts (The Rev. Jeri Ann Harvey, Elder - Los Angeles, CA)
Offertory Solo - "Got To Tell Somebody" (Terry Faulkner - Ft. Worth, TX, USA)
*Doxology: "Praise God the source of all we know.
Praise Jesus Christ in whom we grow.
Praise to the Holy Spirit give,
That we in love with God shall live. Amen."
*Prayer of Dedication

HOLY COMMUNION (Celebrant: The Rev. Freda Smith, Elder - Sacramento, CA)

- Open Invitation: In MCC we celebrate an open Communion. This is Christ's table, not our table, and Christ Jesus invites to this meal all who will come to him. We remember the words of Jesus when he said, "I am the bread of life. Anyone who comes to me shall not hunger, and anyone who has faith in me shall not thirst. All that God gives me shall come to me, and those who come to me I shall not turn away."

- Sursum Corda ("Lift Up Your Hearts")
  Celebrant: God is with you.
  People : And also with you.
  Celebrant: Lift up your hearts.
  People : We lift them up to our loving and liberating God.
  Celebrant: Let us give thanks to the One who reaches out to us that we may reach out to others.
  People : It is right to give thanks and praise to our God.
  Celebrant: Yes, it is our right and our joy that we should in all times and all places give thanks and praise to God. Therefore we join all creation in singing the holiness of our Savior.
- Sanctus (all sing): "Let all that is within me cry holy.
  Let all that is within me cry holy.
  Holy, holy, holy is the Lamb that was slain."
- Words of Institution
- Prayer of Consecration
- Affirmation of Our Faith (all sing): "Christ has died. Christ is risen. Christ will come. Christ will come again."
- Sharing the Sacrament (The servers are all Elders - present and former. The four stations on the congregation's left have chalices of grape juice. All the others have chalices of wine.)
- Prayer of Thanksgiving

*Recessional Hymn #34, "Our God Is Like An Eagle"

*Benediction (The Rev. Renee McCoy - New York, NY, U.S.A.)

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Organist for this service is Michael Mank - San Francisco, California, U.S.A.
Pianist is Joe Miller - Austin, Texas, U.S.A.

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

ELDERS' MEETING - TAMPA, FLORIDA - APRIL 23-24, 1979

Attendance: Elders Arehart, Cureton, Hose, Perry, Sandmire, Smith and Wilson.

A MISSION STATUS REQUESTS

79A-2 MOVED that MCC COLUMBUS, OHIO be designated a Mission in the UFMCC. (M-Hose/2-Smith; unanimous vote; Elder Wilson absent on UFMCC business)

79A-3 MOVED that MCC PRINCETON, NJ be designated a Mission in the UFMCC. (M-Arehart/2-Sandmire; unanimous vote; Elder Wilson absent on UFMCC business)

THESE MINUTES SHALL REFLECT that it is the policy of the UFMCC to record these and subsequent changes in status of church groups effective the day of the recorded vote.

B CHARTER STATUS REQUESTS

79B-1 MOVED that MCC CALGARY, CANADA, be designated a Chartered Church in the UFMCC (M-Arehart/2-Hose; unanimous vote; Elder Wilson absent on UFMCC business)

Reference the following question from the Clerk: Since Study Groups and Missions have been given membership, the Board of Elders needs to clarify whether the By-law phrase ". . .persons are actively involved in the life of the group . . ." refers to active members or to general supporters who may or may not be members in good standing.

79B-2 MOVED that the petitions submitted for requesting a change in status of a Study Group or Mission require the signatures of the designated number of members in good standing of the local group.(M-Cureton/2-Smith; unanimous vote; Elder Wilson absent on UFMCC business)

C CREDENTIALS PROCEDURES AND APPEALS - no action taken

D BUDGET AND FINANCE

Reference 78D-5

79D-4 MOVED that the UFMCC write off the loan to the Rev. Larry Bernier with a letter to be placed in his file indicating that action. (M-Sandmire/2-Hose; Yea: Sandmire, Hose, Arehart; Nay: none; Abstain: Cureton, Smith; Elder Wilson absent on UFMCC business) Motion passed.

G DISTRICTS

THESE MINUTES SHALL REFLECT that the Board of Elders discussed the possibility of realigning the Mid-Atlantic and South Atlantic Districts, in response to a request received from the Rev. Gil Lincoln. The Board of Elders requests in-put from others concerned with this matter.

H CHURCH BODIES

79H-11 MOVED that the local by-laws from MCC Long Beach, CA be approved as submitted. (M-Sandmire/2-Arehart; unanimous vote; Elder Wilson absent on UFMCC business)

79H-12 MOVED that the clerk be requested to send a letter to each church group requesting the reporting of current membership statistics to determine the seating of delegates at General Conference. The delegates are to be seated according to the membership statistics as of June 30 of the conference year. (M-Hose/2-Smith; unanimous vote; Elder Wilson absent on UFMCC business)

I PROFESSIONAL MINISTERS AND WORSHIP COORDINATORS - no action taken

J BOARDS, COMMISSIONS AND COMMITTEES

J1 BOARD OF INSTITUTIONAL MINISTRY

THESE MINUTES SHALL REFLECT that the report regarding the structure of the Board of Institutional Ministry with regard to the Boards outside the USA is still being prepared. (Reference 79J1-1)

J3 BOARD OF WORLD CHURCH EXTENSION

79J3-3 MOVED that funds for the Rev. Jose vonBuhler's airfare to General Conference be allocated from WCE funds. (M-Smith/2-Sandmire; unanimous vote)

THESE MINUTES SHALL REFLECT the rationale for this expenditure: the Rev. vonBuhler serves as a member of the WCE Committee for the U.K. & Western Europe and is Church Extension Officer for the target area for the next conference period.

79J3-4 MOVED that the funds be allocated from WCE monies to ship the belongings of former Coordinator of Church Extension (Rev. Carlton) back to the USA. (M-Hose/2-Smith; unanimous vote)

79J3-5 MOVED that the UFMCC Office Staff be instructed to facilitate the tour of the Rev. Joan Wakeford, and companion, of the churches in the USA during her visit to this country. All expenses are to be paid from WCE funds and all offerings received are to be designated to this fund. Local host church responsibility is to 1) provide food and lodging during visit and 2) collect special offering during service/speech and forward it to UFMCC-WCE. (M-Smith/2-Sandmire; unanimous vote)

79J3-6 MOVED that the planned visit of the Rev. Jose Mojica to Columbia and Brazil in 1980 be approved; funds to be expended from WCE budget. (M-Smith/2-Wilson; unanimous vote)

THESE MINUTES SHALL REFLECT THAT the interim progress report from the Board of World Church Extension was received.

8. Please attach to each copy of this application a copy of the following:
   - A. Financial Statement of Assets and Liabilities
   - B. Current Budget
   - C. Proposed local By-Laws (for Charter application only. See note 2)
   - D. A short history of the congregation
   - E. Current information:
     1. Mailing address and telephone number
     2. Meeting address
     3. Time(s) of service(s)
     4. Worship Coordinator/Pastor/Interim Pastor: name, address and telephone number
     5. Clerk of the Board: name, address, and telephone number
     6. Treasurer of the Board: name. address and telephone number
     7. Other members of the Board: names, addresses, and telephone numbers
   - F. Signatures of members-in-good-standing of the local congregation presenting and authorizing this application for status change. (Mission status: minimum 25; Charter status: minimum 35)

Note 1: This question does not have a specific 'correct' answer that must be given before a change in status is approved. The information is requested to encourage the development of local decision-making processes and to help the District and Fellowship personnel who review this application know your local congregation as more than just a statistic.

Note 2: Article V.D.2 UFMCC By-Laws (corrected copy): "...The Board of Directors shall be subject to these By-Laws, local Articles of Incorporation, or local By-Laws, if such exist, and to the approval or disapproval by action of their local congregation as provided for in any of the above. It is incumbant upon the Board of Directors of each local church to provide that church with a set of By-Laws or Standard Operating Procedures."

ACTION BY THE BOARD OF HOME MISSIONS, _____ DISTRICT.

Change in status recommended: _____

Change in status not recommended: _____

Date: _____ *Signed:* _____
for the Board of Home Missions

If denied, application is to be returned to the local congregation with an explanation for denial.
If approved, all three signed copies are to be forwarded to the Clerk of the Board of Elders.

ACTION BY THE BOARD OF ELDERS

Change in status approved: _____

Change in status denied: _____

Date: _____ *Signed:* _____
Clerk, Board of Elders

If approved or denied, one copy is to be returned to the local congregation, one copy to the District, and a third copy retained by the Clerk. If status change is denied, a letter of explanation for denial will be included with each copy returned and retained.

Committee on Lay Concerns

Report to the 1979 General Conference
of the Universal Fellowship of Metropolitan Community Churches

LAY CONCERNS was originally founded in 1977 to "enhance the flow of communication" between the laity, clergy and Board of Elders of this Fellowship. Since then, we have found that communication makes things happen, that it is first in a chain reaction of communication, community and service. This report will reflect these three stages of development over the past year. We need to emphasize at the start that our experience with communication and service in the lay community is leading us down new passageways into the "ministry of the laity." Although this is a large and fairly uncharted territory, by our *experience* we can affirm that it is a ministry of all laypeople, not just the titled laity, and that it is integral to the purpose and nature of the church. Our own understanding is not perfect or complete; we rely on continuing dialog, as laity and clergy lead each other to deeper and more meaningful expressions of this ministry. By its very activities, this committee has committed itself to promoting an understanding of ministry and to encouraging its development among the laity of our Fellowship.

Communication

When the present chair accepted the Elders' appointment in October 1978, CLC was in a formative stage, having six members. Today CLC is composed of ten representatives from 12 areas, including Australasia and the United Kingdom. Each CLC member has been requested to develop a "contact" in each local church body of their district. These contacts have no special standing but fulfill an important service by aiding two-way communication between their congregations and the district Lay Concerns representative. The responsibilities of the district rep are two-fold:

> FIRSTLY, at the DISTRICT level – the district rep serves as *a)* facilitator of the Lay Concerns meeting held every district conference; *b)* as the representative (having voice without vote) of the concerns and recommendations raised at that Lay Concerns meeting to the district business meeting; *c)* representative of the laity on the district Board of Home Missions, and *d)* facilitator of activities initiated at the district Lay meeting but extending beyond the district conference.
>
> SECONDLY, at the FELLOWSHIP level – each CLC member is responsible for actively communicating to the chair of the committee their laity's concerns and reports of any activities generated by CLC in their district.

As can be seen, the district representative carries major responsibility for the communication channels at the district level. It is important for all district lay people to consider, when electing their lay representative, that it is a position that demands hard work and and the skill to not so much lead laypeople as to sensitively *enable* laypeople to communicate with each other. It is an active and demanding position; most of the strides this committee has made are the direct result of the imagination, perserverance and hard work of its district representatives.

Over the past year, the activities of the chair have been to provide resources and materials to all members, cross-pollenate projects and ideas from one part of the fellowship to another, to encourage non-participating districts to join in the work of CLC (raising our membership from 6 to 10) provide "Information Sheets" for the input of lay concerns to each district rep, pass concerns and reports of the committee's activities onto the Board of Elders, to establish a Lay Page in *In Unity* for the broad dissemination of lay issues and perspectives and as a forum for each district rep to the fellowship as a whole, and, finally, to establish ties with the World Council of Churches' Department of the Laity for the exchange of information and materials.

In these many ways, our organization facilitates communication at local, district, fellowship and even inter-denominational levels.

Community

Community is a natural byproduct of communication.

The work of the committee is focused at the district level because of the conviction of the chair that the district not only provides the grassroots input without which Lay Concerns would be meaningless, but that it is now the basic unit of the fellowship. Especially now that we have moved onto biennial General Conferences, programs imposed from above the district level can fail to speak to authentic needs; programs that only bubble up from below the district can lack cohesion. By strengthening the district, we strengthen both cohesion and authenticity. And by strengthening the *communication* within a district, we strengthen the district as a *community*.

Just as the district Lay meeting provides the opportunity for laypeople to congregate, share ideas and concerns and to grow closer as a communicating family, CLC serves an important accompanying function. It is a "Yes You Can" ethic for the laity. It enables laypeople *as a community* to develop activities that will answer their concerns. It encourages positive ways to build up the church family, to "edify the body." And, because the resulting programs are developed close to people's own perceived needs, they are, consequently, *meaningful* avenues for people's service.

Service

The following evince the rich and imaginative variety of CLC programs throughout the Fellowship:

> *+seminars exploring the history and identity of the laity + district newsletters + deacon training programs + "conflict management" workshops, enabling laypeople to understand and help resolve conflict in the local church + lay-clergy dialogs + creation and distribution of devotional guides + district census of religious backgrounds + presentation of lay-maintained service programs in the district + presentation by each church family in the district explaining its history and identity + creation and publication of The Church Body Book: A Layperson's Guide to MCC (adapted for use in three districts) + the development of "family units" for prayer and study + "ministering to ministers" program + conferences and spiritual retreats + creation of a taskforce committed to lay leadership training in the district +*

The Future of Lay Concerns in the Fellowship

We are facing the exciting prospect of soon being able to recognize lay people in the fellowship who can be known by the good and productive work they have done in their areas. "Productive work" in Lay Concerns is defined as the ability to involve the broad base of laypeople, hopefully avoiding the false gains of a "star system" which, like efforts to establish a quasi-clerical lay hierarchy, tend to leave the average layperson just as apathetic and uninvolved. The benefit to both the districts and fellowship is a laity that perceives its power to benefit the church, its worth in the church, indeed its very identity *as* the church. The layleaders who are able to undertake this as their work and are sensitive to the need of the church to re-examine its attitude to the laity are the people we should seek to involve in the higher workings of our fellowship.

Believing, therefore, that the leadership of this committee should remain fluid, the chair requests that at all General Conferences, beginning with this one, all district members present convene and elect from among themselves, by majority vote, a new chair. The result of this vote shall be brought to the Board of

Elders as a recommendation which, together with the chair's own recommendation, will be considered by the Board for approval and subsequent appointment. By establishing a new chair every two years, the leadership can better maintain a service-oriented and grassroots presence in the committee and will not threaten to become a distant hierarchy itself.

It is further requested that all former chairs be allowed to remain in an advisory relationship to the committee and may stay actively involved by electing to undertake one or more projects. These projects, subject to the approval of the new chair and the Board of Elders, shall be the advisor's own responsibility, shall not entail wanton funding by the fellowship and cannot excede two years' duration without approval at the following General Conferenence. In this way, the advisor serves a function rather than an office; this allows important work to be done that is often not possible while coordinating the heavy traffic of district correspondence and activities.

This chair will request permission to compile a catalogue of the many valuable programs developed in the districts through CLC, with the aim of its being available to the fellowship at large in 1980. (It hopes to have all accounts of programs written by the CLC members who developed them so that credit can be given where due and accessibility for further inquiry). Approval will also be requested for collaboration with STI in developing a seminar on the laity for presentation at ministers' conferences, etc.

In Conclusion,

we recognize that true ministry has been, since the beginning of the church, not status but service. Because this has not always been affirmed, ministry has not always been recognized in the laity. This committee wishes to remain firm in its pursuit of service over status, believing that God uses laypeople where they are *as* they are. We also recognize that although lay ministry, like its clerical counterpart, is often thought of as an individual endeavor, it can function best as a team ministry of *laity in community*. It embraces all service that "edifies the body," strengthens the community, matures the faithful, reaches out in honesty and love and evidences that for us to grow as Christians is to grow closer.

Our laity is strong and resourceful. Our voice will become clearer and our service more evident as we struggle to grow into partnership with our clergy in the mission of this Fellowship. Together, laity and clergy share this common mission because we have been brought together by a common cause; and the Body of Christ breathes new life when ministry is affirmed as the measure of growth in *all* its members.

Respectfully submitted,

Jean Gralley,
Chair, Committee on Lay Concerns

RESOLUTIONS for adoption by the 1979 General Conference

1) BE IT RESOLVED that, in order to better reflect the scope of its involvement in communication, community and service, the Committee on Lay Concerns be hereafter known as the UFMCC Commission on the Laity;

2) BE IT RESOLVED that this General Conference affirm the importance of continuing communication and community within the Fellowship by pursuing the following measures:

   A. All districts shall consider aligning for REGIONAL CONFERENCES during the years in which General Conferences are not held; that these shall be the districts' responsibility in organization and funding; and these shall be held for purposes including spiritual renewal and interim-year meetings of fellowship commissions and committees;

B. We request that all Elders earnestly attempt to visit their liaison districts so that communications and community between district and fellowship may be enhanced; and that during visits to district conferences in these liaison areas, Elders attend the Lay meeting for a question and answer period with the laity.

C. All church bodies in the Fellowship shall affirm the importance of continual communication and community by considering the hosting of periodic CONGREGATIONAL FORUMS, informal meetings of the local church family for the discussion of concerns.

3) BE IT RESOLVED that Lay Concerns and Samaritan Theological Institute shall co-sponsor *Excel*, a lay training retreat in the South West district and that this alliance shall be for the purpose of developing *Excel*'s program of lay ministry and for the developing of similiar programs throughout the Fellowship.

ACCEPTED

BOARD OF INSTITUTIONAL MINISTRY (USA)

REPORT TO GENERAL CONFERENCE, AUGUST 13-19, 1979

This last two years has seen phenominal growth in the Institutional Ministry program. We have seen the development of a National Institutional Ministry program in Canada, Australia, and England. The National Directors are as follows:

Canada: Rev. Lloyd Greenway
Australia: Gerry Smith
England: Rev. Jose von Buhler

We are currently serving 1600 prisoners and patients at some 430 institutions in 48 states and the District of Columbia with 21 area representatives (coordinators of correspondence and parole planning assistance) and 6 chaplains.

Several of our team members have developed good working teams in their churches as well as surrounding MCC's in their areas. In this way the prisoner/patient load that they minister to is able to increase without undue stress on any one person. Some of our team members are currently serving as many as 250 prisoners each.

Last year, we printed a directory of prisoner support services available throughout the United States called the PRISONERS YELLOW PAGES. The Playboy Foundation printed our first 2,000 copies free of charge and we printed another 1,500 at our expense later on. All 3,500 copies have been either given free to prisoners or sold to others, and we currently have a backlog of over 300 requests for additional copies which we cannot fill. We are in the process of revising the last edition. to be available in the fall.

CELLMATE, our periodic newsletter was printed 17 times in the last two years and over 26,000 copies have been distributed to prisoners and interested people and organizations.

Our PRISON MINISTRY HANDBOOK, developed by Rev. Dick Mickley when he was the National Administrator, had had a wide circulation as well, and has been requested in quantity by the National Association of Prison Chaplains in Canada.

In two years' time, we in the National Office have written over 12,000 letters, and that is just a scratch in the surface of the correspondence represented by our entire team. From the estimates we can put together from the reports we require of our team members each month we have visited with over 2,100 prisoners, held some 600 services, received some 33,000 letters and written over 42,000 letters in two years' time.

As National Director, I have personally visited on several occasions jails and prisons in San Luis Obispo, CA, Los Angeles, CA, Lansing, KS, Florence, AZ, and the state hospital in Atascadero, CA. I have been in court with prisoners or their cases in San Francisco, Ontario, CA, Long Beach, CA, and Tucson, AZ.

In February, 1978 at San Luis Obispo, CA we held a weekend workshop for all team members and interested persons who could attend on the subject of institutional ministry. We set it up on a simulated basis of being imprisoned and having to face a parole board and review committee before being released.

In March, 1978, Troy, myself, our attorney, and representatives from several other gay organizations were invited to meet with the Director of the Federal Bureau of Prisons at the Department of Justice in Washington, DC over the trouble gays have within the federal prison system. That resulted in several promises from the bureau:

A liaison in the bureau to be charged with the welfare of gay prisoners
Opportunity to attend and give input into the training of federal correctional personnel.
A change in official terminology to eliminate the phrase: "homosexual rape" and substitute "sexual violence." (The rationale was that the rape was usually perpetrated upon homosexuals, not by them.)

In May, 1978, I was invited to be a resource speaker for a conference of army chaplains exploring various kinds of specialized ministries. I found a warm reception at their Colorado Springs workshop, and the beginnings of our road to gaining chaplains in the armed services. Currently we have an application on file for a position. We expect to be granted such a position and will fill it as soon as we are given it.

In September, the National Interreligious Task Force on Criminal Justice of the Joint Strategy and Action Commission of the National Council of Churches invited my participation in a work group on prison ministry. At their expense, I have travelled to New York three times, and Richmond, Virginia once already in an effort to put together a paper to be distributed via the National Council of Churches on the subject of prison ministry. We have a minimum ot two more meetings before that project is ready to go. Through this means, we have had great contact with very influential people involved in the work of prison ministry from several organizations.

As of last November, 1978, I was elected half-time as the District Coordinator of the South-West District. That meant that we needed to hire an assistant in the Institutional Ministry office to cover the half-time that I would be on District business, and to help pick up the overwhelming job of keeping up with correspondence. We found a very able person in Roger Webb who has been invaluable in handling all the routine correspondence of the office, which, even if I were full-time, would not be possible for just one person to accomplish. Between the two of us we have been able for the most part to answer all correspondence within two days of its receipt in the office.

As you may remember from last General Conference, MCC-Detroit was pushing a law-suit against the Michigan prison system because of our denial of access to state prisoners there. We lost that case, but it is currently being appealed.

The case against the Federal Bureau of Prisons still is in process, but it is looking better every day. We are suing them for permission to minister to any prisoner who requests our ministry within the federal system. Apparently we are making some headway, because our literature is now encountering very little resistance at the prisons, as it used to. However, we will see the case to its end in order to insure that we are allowed to go inside to personally minister with those who request it.

One beautiful piece of news that has just recently come our way is that the State of New Mexico which had been denying the prisoners in their state prison permission to correspond with us, just lost its warden and fired eight other staff members at the prison. As a result, the policy has been changed, and we now have open access, at least by mail, with any prisoner there who requests our services.

As a result of our phenominal growth these past two years, we are in desperate need of additional team members. Any church which does not have an area representative for the Board of Institutional Ministry to coordinate correspondence with prisoners in their area is urged to contact the National Office to make arrangements to appoint someone from their congregation to work in this greatly needed area. I'm sure that the National Directors of the various other National Boards of Institutional Ministry will agree with me when I say that we cannot overemphasize the great needs of our brothers and sisters in prisons.

Respectfully submitted

/s/ Bob Arthur

Rev. Bob Arthur
National Director (USA)

ACCEPTED

Ministerial Credentials & Affairs Committee
Universal Fellowship of Metropolitan Community Churches

Report to General Conference IX

Since Peter led the faithful in casting lots to choose the one to be selected as a "leader" for the church (Acts 1:26), the body of Christ has struggled with the question of how to provide and certify those persons from among its members to be set apart as ministers of the gospel. The UFMCC has attempted in its short history, to find "our" answer to the question of providing prepared people to " . . .Be ordained to be a witness with us of His resurrection." (Acts 1:22).

At this point in our history we stand looking back over a decade of service and ahead to the joy of ministering as God has called us. The MCAC, which has had an integral part in "history" looks now to preparations for our shared future.

The certifying and accrediting committee of this fellowship is commissioned by our By-laws in several sections of Article IV. Article IV.A.1a states:

> Licensed ministers are those persons of demonstrated spiritual mind and life, administrative abilities, moral integrity, and educational background or equivalent experience to be determined by the Ministerial Credentials and Affairs Committee.

The MCAC affirms the need to maintain a balance between academic and experiential preparation for the professional ministry of the UFMCC. The report from the MCAC Sub-committee on Standards reflects this balance; the committee has tried to maintain a good working balance so that we do not lose touch with the reality and benefits of both areas of preparation.

As a committee we have often succeeded and sometimes failed; that is a professional issue that all professions face. We must be willing to not only celebrate our successes but face our mistakes and build with them.

This committee has been appointed to "Cast its Lots" and " . . .ordain to be a witness with us of His resurrection." The job will never be easy nor taken lightly. The committee will continue to always pray for God's guidance and courage, to provide the clergy needed to pastor God's people.

MCAC SUB-COMMITTEE ON CONCERNS

The work of the sub-committee on concerns of MCAC is truly a pastoral office. It is not so much a structure as it is a one-to-one sharing between professionsl ministers. Much of the time spent in ministry on MCAC in the past year and a half has been spent in time of counseling, correspondence, and telephone conversations with clergy who are either in great personal need or just looking for a listening ear. The majority of the work has been confidential pastoral ministry with both those who have sought out someone on concerns and those who have been sought out by us when we have perceived them to be hurting.

In the past year the most beneficial form for hearing the concerns of our ministry has been the open forums at Western and Eastern Ministers' Conferences. The forum at Western Ministers conference was perhaps the best example of the beginnings of open and honest sharing between ministers of the UFMCC.

Having listened to many clergy in the past year and a half I would like to summarize what we now see as the major areas of need which present themselves to this ministry.

A. There is an overriding concern that we establish some continuing structure within this ministry to care for and nurture the professional clergy of UFMCC. The shape of this structure is not yet apparent and I would urge us to proceed slowly investigating what this might be. There seems to be some consensus that the Ministry of Concerns be separated from the functioning of the Credentialing process.

B. The major area of need within this Fellowship which we have clearly perceived from the work of Concerns is for a level of trust between ministers which will enable them to confide in one another. Creating a new structure will not insure that we will be willing to talk to one another. Too many of us are afraid to share our weaknesses or to be willing to allow ourselves to be vulnerable, we therefore opt for lonliness and isolation. This destroys the power our ministry could have. Another result of this low level of trust is our tendency to seek to overturn the decisions of others by politicizing the process of doing Fellowship

business. The tendency is to want to alter and change structures without giving them an opportunity to work. We are also prone to want to change personnel frequently rather than trust them to do the job to which they have been elected or appointed.

It is both urgent and a matter of the Gospel that we experience a sense of healing within our ministry and open ourselves to trusting all whom the Lord has called to serve us. Perhaps the bottom line is that we do not yet trust ourselves nor deem ourselves worthy to receive the power of authority given to us by our Lord Jesus Christ.

MCAC SUB-COMMITTEE ON STANDARDS

I. History of Formation

Called into existence by vote of the Board of Elders at their meeting in January, 1977, the Sub-committee on Standards first met at General Conference the summer of 1977. At that time the Sub-committee outlined a six step program of functioning. Every one of those steps has been achieved and the Sub-committee continues to work on the implementation and ongoing evaluation of the changes it has developed.

II. Tasks of the Sub-committee

A. Review the credentialing requirements, standards, policies, and practices
B. Establish a revised program of the credentialing process.
C. Provide for updating and refining the newly implemented program.

III. Report of the Sub-committee's Work

A. Meeting in Dallas, Texas, October 11-13, 1977, the Sub-committee reviewed the existing credentialing standards and requirements in light of input received from the Board of Elders, individual clergy and local congregations and districts. Among other work, two significant developments resulted from that meeting. There was agreement by Sub-committee members that candidates for the professional ministry in the UFMCC needed to combine preparation in the practical and experiential aspects of church life with academic studies. It was also decided that candidates would be required to pass proficiency examinations in the areas of polity, Bible, church history/theology, and practical theology.
B. Based upon feed-in received from the UFMCC clergy at both Western and Eastern Ministers' Conferences, the Sub-committee decided to meet for a second time in Fort Lauderdale, Florida, March 14-16, 1978. At the end of that meeting the Sub-committee issued a Preliminary Working Report regarding Requirements for the Professional Ministry of the UFMCC.
C. This document was distributed April 11, 1978 to the laity and clergy of the UFMCC and was discussed on the local and district levels at meetings and conferences. Response was directed to the chair of the Sub-committee and was due June 12, 1978.
D. At the meeting of the entire MCAC in Los Angeles, California, July 24-28, 1978, the Sub-committee met and finalized the new Requirements for the Professional Ministry. This document was approved by the MCAC and was forwarded to the Board of Elders. The final report was distributed to the UFMCC in the fall of 1978, becoming effective as of November 30, 1978.
E. The most recent meeting of the Sub-committee took place in St. Louis, Missouri, January 2-5, 1979. Various elements of the new requirements were developed during that meeting, the most important of which were the proficiency exams.

IV. Continuing Work

The Sub-committee will now be involved in the following three-fold process:

A. Continued development and implementation of other elements of the new requirements, i.e. career testing, etc.
B. The evaluation of those elements already in use, such as the results of the proficiency exams. Most important in this review process will be the opinions, comments, ideas, and suggestions of the laity and clergy of the UFMCC.
C. The refining of various aspects of the process with the understanding that there will be no substantive revisions in the newly adopted requirements through General Conference, 1983.

V. Closing Comments

The Sub-committee wishes to thank all of the people who have taken the time to be a part of this most important development in the life of the Fellowship. We are most aware that the work of our Sub-committee is ongoing in nature. It is an impossible task to deal with a project of this magnitude within the period of a year or two. As the Sub-committee continues its work we request your prayers and continued input.

Respectfully submitted,

The Rev.'s Jim Dykes, Chairperson MCAC
Larry Uhrig, Chairperson Sub-committee on Concerns
Robert Cunningham
Bonnie Daniel
Jeri Ann Harvey
Charles Larsen
John Gill, Chairperson Sub-committee on Standards
Roy Birchard
James Glyer

Budget Request

Administration:

Travel:	Eastern Ministers' Conference 1980 Western Ministers' Conference 1980 July MCAC Meeting 1980		$5,000.00
Telephone:			1,000.00
Office Supplies/Postage			200.00
Secretarial Reimbursement			1,000.00
		Sub-total	$7,200.00

Concerns:

Travel:	January and August 1980 MCAC meetings and January 1981 meeting of MCAC. $250 each trip for Chair of Concerns.		$ 750.00
Telephone:	$25/month for 22 months		650.00
Office Supplies:	$5/month for correspondence for chairperson		110.00
Pastoral Care Fund:	To aid ministers who need to get to an MCAC meeting or a District Meeting and are unable to fund themselves. This fund would be administered by the Sub-committee on Concerns and would be used only in a crisis situation.		1,000.00
		Sub-total	$2,510.00

Standards:

Telephone		$ 500.00
Travel		1,200.00
Office Supplies & Postage		150.00
Miscellaneous		100.00
	Sub-total	1,950.00
	TOTAL	$11,660.00

MINISTERIAL CREDENTIALS AND AFFAIRS COMMITTEE
CLERGY ROSTER
UP TO AND INCLUDING GENERAL CONFERENCE IX
AUGUST 1979

ORDAINED

Amerine, Austin
Anderson, Ron
Arehart, Charles
Arthur, L. Robert
Barbone, John
Bigelow, Thomas
Birchard, Roy
Bouchard, Valerie
Breton, Paul
Carden, David
Carlton, Lee J.
Crouch, Frank
Cunningham, Robert
Cureton, Carol S.
Daniel, Bonnie
Davis, Keith
Dykes, Jim
England, Michael
Falls, Robert
Farrell, David S.
Gilbert, Joseph
Gill, John
Glyer, James
Green, Arthur
Harris, James
Harris, Stan
Harrison, Rodger
Harvey, Jeri Ann
Hose, John
Hougen, Edward
Lanchester, Wallace
Larsen, Charles
Lincoln, Gilbert
Loynes, Louis
Maduka, Sylvanus
Martin, Kenneth
Mickley, Richard
Mojica, Jose
Norris, June
Peachey, Paul
Perry, Troy D.
Ploen, Richard
Pulling, Jeffrey
Roderick, Tere Ann
Rowe, John
St. Ives, Evan
Sandmire, James
Scott, Frank
Smith, Freda

Smith, William
Speranza, Philip
Uhrig, Larry
Van Hecke, Paul
Wells, Howard
Williams, Howard
Wilson, Gary
Wilson, Nancy
Wolfe, Robert

NEWLY ORDAINED

Anderson, Sky
Darst, Robert
Eastman, Donald
Pruitt, Carolyn "Dusty"
Ragona, Marjorie
Shivers, Rob (Ruth)
Vierra, Claudia
Ziegler, Karen

RE-LICENSED

Ackerman, Arlene
Ayres, John Howard
Berry, Delores
Berry, Elsie "Lisa"
Borbe, Donald
von Buhler, Jose
Burcham, Ronald
Bush, Jean Marie
Chappell, Dennis
Chappelle, Lucia A.
Cisneros - Hunt, Brenda
Collins, Walter Daniel
Covington, George L.
Cypherd, Randall L.
Davenport, Judy K.
David, Bern
Deacon, F. Jay
Dearth, Sherman W.
Dodds, Kris
Fisher, Helen "Buff"
Fleischman, Florine Lenore
Fleschner, Arthur L.
Freeman - Jones, Robert
Gaass, Howard
Gauer, Lawrence C.
Gendron, Deborah
Gillentine, David
Greenway, Lloyd G.
Gunton, David A.
Hamilton, Shelley
Hawkes, Brent
Hein, Israel
Hendershot, Virgil

Hill, Bruce A.
Hill, Floyd Randall
Houle, Joseph
Jackson, Delores
Johnson, Donald E.
Jones, Alice
Keast, Anne Marie
Kliebenstein, Susan M.
Kromer, David
Linstrom, Karen
Lust, Clain E.
McCreary, E. Paul
McDaniels, R. J.
McDermott, George
McMillan, Sandra Kay
McVay - Abbott, Joseph
Miller, Rhea
Montague, Ann
Monti, JoAnne
Murr, A. Frank
Naisbitt, Candace
Nordstrom, Michael S.
Pannell, Ronald
Pattison, Fred L.
Pelletier, David Michael
Quesnel, Steven
Radclyffe, Nancy Lila
Ramirez, Arthur, Jr.
Richards, Norma "Rickie"
Richmond, Ted L.
Roberts, Stanley A.
Rogers, Raymond A.
Scott, Virgil F.
Skipper, Arthur W.
deSpain, Louis
Stone, Thomas
Storer, Kenneth Mark
Taylor, Charlene
Taylor, Sandra Kay
Taylor, William J.
Taylor - Phykitt, Jane
Turpin, Clifford E.
Twar, Robert W.
Vinson, Donna M.
Wakeford, Joan
Waldrop, Robert M., Jr.
Weymouth, Janet
Wheeler, Karen
White, Jean Anne
White, Willie
Williiams, Marshall G. J.

NEWLY LICENSED

Carl, C. Jane
Christensen, Reid L.
Copestake, Robert H.
Elliott, Catherine Ann
Gee, Ronald R.

Hart, Jean R.
Jensen, Michael L.
Johnson, Janine M.
Jordan, P. Thomas
LaPayover, Alan
Lewey, James H.
Lewis, Gary Ray
Marr, Marilyn Ruth
Moore, Denis Enlow
Needham, Angela
Palin, Kay B.
Pieters, Albert Stephen
Shields, J. Dennis (Pepper)
Spare, Keith E.
Steele, Charles K.
Weatherly, A. Richard
Webb, Roger Edgar

ACCEPTED WITH ATTACHED NOTE

BOARD OF WORLD CHURCH EXTENSION REPORT

GENERAL CONFERENCE, LOS ANGELES, 1979

The Board of World Church Extension is scheduled to meet at General Conference prior to presenting its report to the ministers and delegates during the business meeting of the General Conference.

STRUCTURE

The Board of World Church Extension is made up of the following:

1) Executive Secretary: Rev. Elder Freda Smith
2) Australasia District Coordinator: Rev. Jan Weymouth
3) Canada District Coordinator: Rev. David Gunton
4) United Kingdom and Western Europe Coordinator: Rev. Jose von Buhler
5) Hispanic Coordinator of the Americas: Rev. Jose Mojica
6) USA Member at Large: Rev. Elder James E. Sandmire

TASK

Our task is defined by Article VI.D, UFMCC Bylaws:

> ". . . The Board of World Church Extension shall be directed by the Board of Elders to continue to develop an outreach in response to interested groups throughout the world . . ."

Our outreach as presently defined is:

1) To identify and to implement correspondence with persons and groups throughout the world; to inform them of the aims and goals of the UFMCC; to encourage them in the formation of groups identifying themselves as part of UFMCC; to discover and develop persons within the area who have the qualifications to pastor and to serve as administrators of UFMCC groups and structures.

2) Wherever possible, the Board of Elders will send a representative into areas targeted for development; to undertake a fact finding study to provide all necessary information to tailor a plan for evangelizing that area considering its own peculiar circumstances and our own unique ministry.

3) At the appropriate time -- to appoint personnel and establish a structure coordinating all groups within a World Church Extension area.

PRESENT OUTREACH -- summer 1979 -- status:

1) The United Kingdom. This is our targeted area for maximum development in the mid-conference period, 1979 - 1981. It is expected that the United Kingdom will be a UFMCC District by 1981. At that time this extension area will be divided between the District of U.K. and the Western Europe Extension area. Preliminary groundwork for this development and split is being laid by Rev. Elder James E. Sandmire's official visit to Europe (June-July 1979). A detailed report of the efforts in this area is appended to this report.

2) The Hispanic Americas. This Church Extension Area encompasses all of the Spanish speaking ministries in the Americas. Church Extension Area Officer Jose Mojica will visit Brazil and Columbia during the first quarter of 1980. This extension area includes MCC Hispana, New York City, New York; the work in San Miguel de Allende, Mexico, under the direction of Rev. Rhea Miller, as well as targeted new works in Brazil and Columbia.

3) The African Continent. Present works include study groups in Ezinichi-Imo State, Okigwi, and Umu-Awa-Ogee, as well as our church in Zaria; all under the direction of Rev. Sylvanus Maduka -- and our study group in Durban, South Africa under the direction of Rev. Joan Wakeford. Rev. Wakeford will attend General Conference 1979 and make a report on the status of and activities of the Durban group to the Board of World Church Extension. A visit to Nigeria by a representative of the Board of World Church Extension is projected for the mid-conference 1979 - 1981 period, and a fact-finding report will be introduced at General Conference 1981.

PROJECTED GOALS for World Church Development: 1980 - 1990

Underlying Assumption: This projection is based on the assumption that UFMCC will be well on the way to its goal of being an International Church -- not as an American Church with an outreach into the rest of the world.

1) A World Church Extension Office located outside of the USA (comparable to the Washington Field Office). This office will be staffed by international personnel. Included among the personnel will be:

a) A legal and cultural research staff, and:
b) Translators handling correspondence and translating materials from the UFMCC Fellowship Offices.

2) There shall be multi-national branches of S.T.I. for National Districts as well as for our most active Church Extension Areas.
3) Budget: By 1990 World Church Extension will represent 25% of the UFMCC budget. There will be programs throughout our international Fellowship to generate this amount.

Report from the Committee for Church Extension in the United Kingdom and Western Europe follows:

OFFICE of the COMMITTEE for WORLD CHURCH EXTENSION
in the UNITED KINGDOM and WESTERN EUROPE

REPORT TO THE GENERAL CONFERENCE OF THE UFMCC, AUGUST 1979

This report covers the period since the inception of the Committee for Church Extension in September 1977 until the end of April 1979.

The development of UFMCC in this area of World Church Extension has been fraught with difficulties, mainly arising from:

1) the national indifference to Christianity.
2) only 2% to 5% of the population in Britain attends Sunday service regularly.
3) problems of communication with the Fellowship, both geographically and administratively, leading to:
4) a sense of isolation on the part of clergy and laity alike, and
5) financial responsibilities unable to be met.

The Church Extension Committee has endeavored since its inception to attain specific goals:

A) STRUCTURE: the creation of a workable structure offering guidance, leadership, training and a degree of spiritual and pastoral security to those called to the preaching of the Gospel of Christ.
B) TRAINING: the provision for further and more extensive training on the Bylaws and practices of UFMCC.
C) COMMUNICATIONS: the improvement of communications between MCC groups and other national and European organizations. Also the improvement of communications with the Board of Elders.
D) EXTENSION: by means of encouraging the birth of new groups with a positive and well-defined identity, and establishing links with European countries for the same purpose.
E) FINANCES: to make the existing MCC groups in this area self-supporting financially.

Some of these objectives have been met. Others from the future plan of action in the U.K. and Western Europe, as follows:

A) Regarding the STRUCTURE, the CEC today consists of four members: Church Extension Officer, Secretary, Treasurer and Lay Representative. The Committee acts in consultation and by majority vote, meeting not less than quarterly. Specific tasks have been allocated to each member.

The Committee is responsible for the training and licensing of exhorters outside the jurisdiction of chartered churches, and for upholding the Bylaws of UFMCC within each group. During the period covered by this report, six exhorter-candidates have been trained, and four of these licensed.

Under the direction of the Committee, each group appoints a Secretary (Clerk) and Treasurer, responsible to their pastor and congregation. These officers act as an interim Board of Directors until the group receives its Charter.

It is also the responsibility of the Committee to appoint the Worship Coordinators for groups.

B) The Committee has conducted frequent training sessions for individuals and groups, using the materials available from UFMCC, and contributions from its members and other licensed ministers.

Spiritual retreats have been a feature of the work, sometimes with the participation of all the churches; at other times study days or weekends have been organized, to include all licensed ministers, exhorters, deacons, local organizers and their spouses.

These training sessions have adhered as closely as possible to the requirements of the UFMCC polity. Generally, training has not been confined to clergy but also involved lay personnel.

C) Communication between our churches and outside groups have included:

1) the appointment of a permanent representative to the working group on homosexuality of the Evangelical Alliance, a body consisting of members from all the major evangelical denominations.

2) combined meetings and activities with:
Quest - the catholic organization equivalent to Dignity.
The Open Church Group - an interdenominational body working towards greater awareness within their own churches.
The Gay Christian Movement - a similar organization.

3) Individual discussions with, and counselling of ministers from other denominations.

4) Closer links with local groups of the Committee for Homosexual Equality (CHE). This is the largest homophile organization in the U.K., and an excellent platform for our ministry. More than thirty local groups have invited members of the Committee to address them. MCC members are encouraged to participate fully in activities with CHE, and other groups mentioned, considering ourselves an integral part of the European social and ecumenical movements.

Communications in Europe have much to be desired. Correspondence has been maintained with groups and individuals in Holland, Spain, Germany, Denmark and France, but it has been simply impossible to begin to train or organize any form of activities with these contacts. The major limitations for doing so have been financial ones.

Thus at present our expansion into Europe is only a plan for the future, not a reality, because of lack of finances. Without further economic aid, the work in the United Kingdom and Western Europe will suffer greatly.

A great help to internal communications has been the publication of The Metropolitan, the magazine of the Committee, with a distribution of 400 copies. This magazine is being used as a means to reach the general public, and liaise with the congregations. It is distributed free of charge by the local congregations - which economically support this publication - at: bar ministry, during talks to groups, local or national, and sent to anyone interested in our work. In addition to The Metropolitan, most congregations publish a monthly bulletin and statement of accounts, and keep a mailing list of friends of the church.

Regarding communications with the press, the relations with the national newspaper 'Gay News', have improved considerably. Their coverage of MCC events appears more positive. Ministers and lay people are encouraged to contribute to open discussions in the national press, although the Committee acts as the advisor in matters of basic UFMCC doctrine.

Communication with the Board of Elders is frequent, both directly and via the Executive Secretary for World Church Extension.

D) In the area of Extension, the facts speak for themselves. At the inception of the Committee, there were two groups in the U.K.: London and Birmingham. (Thames Valley was approved as a Study Group at General Conference '77, but it was very much a 'tentative' beginning.) Today, MCC in the United Kingdom counts:
London, Birmingham, Thames Valley, Liverpool, North-East in Newcastle, and Medway in Kent, plus a potential congregation meeting at present in Northampton. London is the only chartered church; the rest are study groups with membership increasing gradually.

In view of the religious apathy of the U.K. the Committee has not insisted in large numbers, but in the quality of pastoral service to the local community where each group is based.

These groups have developed specific outreaches: pastoral representation in court cases, hospital visitation (specifically in mental hospitals), a ministry to the deaf, bar ministries, prison ministry, and crisis intervention on a nation-wide level. It has been agreed by the CEC to:
a) organize an annual national conference to which other organizations will be invited.
b) organize a weekend ministerial conference once a year - ideally, twice a year -

The first national conference will be this year with the attendance of the Rev. Elder Jim Sandmire.

1978 saw the first ministerial weekend conference with an attendance of sixteen ministers, ministers in training and their spouses. The ministerial conference in 1979 will be on our return from General Conference to give us the opportunity to reflect, discuss and plan in the light of General Conference resolutions.

These two events will help consolidate our work in the U.K. and establish better communications generally.

E) In the area of finances, we have experienced major setbacks. The combined contributions of the churches through tithing and voluntary donations are not more than an average 75.00 (seventy five pounds) monthly. This amount hardly covers, if at all, the financial responsibilities of the Committee.

Thus, the goal to become economically self-supportive has not been met. Individual congregations are self-supportive . The Committee is not.

General Conference '77 allocated five thousand dollars to the work of Church Extension in the United Kingdom and Western Europe. Of this sum, we have received one thousand two hundred eighty-eight dollars and eighty-nine cents ($1,288.89).

It would help us considerably:

a) if the General Conference allocates further economic aid to this area in 1979, that the amount is received within the specified period of allocation, or

b) that the United Kingdom and Western Europe is not promised a sum which cannot be realistically expected, consequently allowing us to work and plan only within our means.

Dear brothers and sisters in Christ, this report is brief. We would like to have the opportunity to discuss the past efforts and future plans of our churches with you during the General Conference. We would like to share with the Fellowship at large our awareness of the limitations which we face in our area of World Church Extension. The fact is, that although the United Kingdom is considered a sociologically advanced country, we are a MISSION FIELD, with specific missionary problems of growth, development, and acceptance.

The apparent success of our work simply shows us there is much more to be done. The little we have done would have been impossible without the personal dedication and sacrifice of all the ministers and lay members of MCC in the United Kingdom.

We commend ourselves to prayers,

In Christ's service,

Rev. Jose von Buhler,
Church Extension Officer in U.K. and Western Europe

CLERK'S NOTE. . .

During the floor discussion of the World Church Extension report, several questions were asked regarding the statement in that section of the report submitted by the Church Extension Committee for the United Kingdom and Western Europe in which the Committee commented that not all funds promised for the United Kingdom during the last budget had been received. The Treasurer replied that this was due to a misunderstanding on the part of the Church Extension Committee with regard to accounting procedures in the Fellowship office. He explained that the Church Extension Committee had counted only those funds sent to them. This did not take into account debts of over $600.00 owed by individual Churches in the United Kingdom and the Church Extension Committee which were forgiven by the Fellowship and applied to the Church Extension account for that area. It also did not take into account the stipend paid to Reverend Lee Carlton for his work as the Director of Church Extension previous to the formation of the present Committee. Reverend Sandmire further commented that he had explained this to the Church Extension Committee and the clergy and delegates at the first annual conference of the United Kingdom held in june during his Elders tour of that area. The matter was explained to their satisfaction but it was too late to change the report to the General Conference which they had already submitted. The questioners from the floor of the General Conference expressed themselves satisfied with the treasurer's comments.

For more information, see the World Church Extension section of the Treasurer's report.

TREASURER'S REPORT ACCEPTED.

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THE FELLOWSHIP OFFICES

UPON REQUEST.

must be made to the Committee and must include profession of Christian faith consonant with the profession(s) of faith of this Fellowship, agreement to be bound by the Bylaws of this Fellowship while continuing as a Licensed Minister, and recommendations from credible Christians as to personal and spiritual qualifications for the office. Licensed Ministers must be renewed in that capacity once a year according to procedures of the Committee.

c. Duties: Licensed ministers are authorized to administer the Sacraments and Rites of this Fellowship and to perform all other functions of Christian ministry unless specifically limited by the Ministerial Credentials and Affairs Committee of the Fellowship at the time of granting or renewing the license.

2). ORDAINED MINISTERS are professional ministers within the Fellowship.

a. Qualifications: Ordained ministers must be active members of a Church of this Fellowship, and must be persons of spiritual mind and exemplary life, of moral integrity and sound judgement and sound administrative abilities, which have been demonstrated in at least two years in the capacity of Licensed Minister. Ordained Ministers must show both qualifications and willingness to assume any pastoral or administrative office under this Fellowship, if called thereto, and must be recognized as having made an unreserved life-long commitment to be loyal, active professional ministers of this Fellowship.

b. Requirements: To be considered for the Rite of Ordination and to become an Ordained Minister, an individual must have served in this Fellowship for at least two consecutive years, and must submit application to the Fellowship's Committee on Ministerial Credentials and Affairs in accordance with procedures prescribed by the Board of Elders. Such applications must always include a personal profession of Christian faith consonant with the profession(s) of faith of this Fellowship, agreement to be bound by the Bylaws of this Fellowship, and a statement of life-long commitment to the professional ministry of this Fellowship saving only the call of God to other labors. Standards of educational and work achievement to be met before being accorded status as Ordained Minister, and of continuing education to be required of all professional ministers in the Fellowship, may be established from time to time by the Committee in accordance with procedures prescribed by the Board of Elders.

c. Duties: Ordained Ministers are authorized to administer the Sacraments and Rites of this Fellowship and to perform all other functions of Christian ministry, unless the Committee on Ministerial Credentials and Affairs in accordance with the procedures established by the Board of Elders shall temporarily and for cause suspend the Ordained Minister from any or all exercises of the Christian ministry.

3) INACTIVE STATUS AND RETIREMENT: Ordained Ministers not engaged in a pastorate or any other appropriate ministry under this Fellowship for a period of twelve (12) months are not eligible to vote as Minister at a General or District Conference or in a local congregational meeting. After twelve (12) consecutive months of inactivity in the professional ministry of this Fellowship, an Ordained Minister must appear before the Committee on Ministerial Credentials and Affairs which may, in accordance with procedures prescribed by the Board of Elders, temporarily suspend or revoke the status as Ordained Minister.

Ordained Ministers and Licensed Ministers may be accorded Inactive Status when for reasons of ill health or other compelling reasons, that is decreed appropriate by the Committee. Ordained Ministers and Licensed Ministers may be accorded the status of Honorably Retired Minister after an appropriate number of years of

continued

service or upon attainment of sixty-five (65) years of age.

4) Discipline: The Universal Fellowship of Metropolitan Community Churches reserves to itself the discipline of its Ordained and Licensed Ministers and cannot condone disloyalty or unbecoming conduct on the part of its ministers. Therefore the Fellowship makes the following provisions for discipline and removal of professional ministers:

a. Initiation of disciplinary action, including removal, must be by a formal statement of charges by a majority vote of the membership of the congregation affected, by a majority vote of a District Conference, or by two Ordained Ministers of this Fellowship acting upon facts known to them personally. Such charges must be presented in writing to the minister concerned, to the Board of Elders, and to the Committee on Ministerial Credentials and Affairs and may be presented to other members of this Fellowship directly affected. Such a statement of charges is confidential and not otherwise to be published or publically discussed. At the time the statement of charges is presented to the minister, s/he immediately goes on inactive status but retains any office and continues to be fully compensated until final disposition of the charges is made.

b. Immediately upon receipt of the statement of charges the Board of Elders and the Committee shall confer upon the matter, and if the charges are by them then found to be frivolous or insupportable as drawn, they may dismiss the charges. The Board of Elders and the Committee shall appoint representatives to investigate the charges as promptly and as completely as possible, and those representatives shall recommend or not recommend a hearing within the next thirty days or at the next General Conference, whichever shall occur first. All parties and persons affected shall have the right to be heard at that hearing, and may elect to be represented and assisted by an Ordained Minister of the Fellowship.

c. At the conclusion of the hearing, the Committee shall rule on each of the charges preferred, and based upon its findings the Committee shall rule by majority vote of its full membership either to reaffirm the credentials and status of the minister, or to remove those credentials and that status, or to impose lesser discipline as seems appropriate to the Committee. All such decisions of the Committee may be appealed in writing to the Board of Elders within the next thirty (30) days, and the decision of the Board of Elders when rendered shall be final, either to confirm the discipline of the Committee or to set it aside.

B. MINISTERS FROM OTHER DENOMINATIONS: It is the policy of the Universal Fellowship of Metropolitan Community Churches in accepting ministers from other Christian denominations to receive them as Licensed Ministers. In accordance with procedures prescribed by the Board of Elders, the Committee on Ministerial Credentials and Affairs shall accept, consider and act upon the application of ministers from other denominations as they would applications from within the Fellowship to become or to remain a Licensed Minister.

C. DEACONS are non-professional ministers within the Fellowship. Their office is an historic ministry within the Christian Church, a ministry of service and aid, and their qualifications are described in I Timothy 3:8-14. It is not appropriate that Deacons serve on the Board of Directors of a local church or in other administrative

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UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

PROPOSED BYLAW CHANGES FOR THE 1979 GENERAL CONFERENCE
LOS ANGELES, CALIFORNIA

PAGE	PROPOSAL	BY-LAW		SPONSOR
3	No. 1	ARTICLE III.A.1		MCC BALTIMORE

"We believe: 1) In one triune God, of one substance, in the persons of the Creator, Son and Holy Spirit..."

RATIONALE: In keeping with the non-discriminatory policies of the Universal Fellowship of Metropolitan Community Churches, we feel that these changes will eliminate the previous sexist wording of Article III.

3	No. 2	ARTICLE III.A.3		MCC BALTIMORE

"3. That Jesus . . The Christ . . . historically recorded as living some 2000 years before this writing, is the Creator's most divine Son, as well as being the Son of Humanity, born of Woman. And that by total subservience to God, the Creator, Jesus has demonstrated . . ."

RATIONALE: same as above.

3	No. 3	ARTICLE III.A	[Replace 1st paragraph with following]	NORTHEAST DISTRICT

"The Christ is foretold in the Old Testament, presented in the New Testament, and proclaimed by the Christian church in every age and in every land."

RATIONALE: To bring the Bylaws into accord with the Resolution brought by the Taskforce on Women to General Conference, August 11, 1976 and passed unanimously by that conference that we continue to change the language used in Metropolitan Community Churches to be inclusive of both sexes and not reflect the traditional use of male terms to be normative.

3	No. 4	ARTICLE III.A.1		NORTHEAST DISTRICT

"In one triune God, of one substance, in the persons of the Parent of all creation, the Christ, and the Holy Spirit, omnipotent, omnipresent and omniscient, God being the Creator of all, the Prime Mover and Spirit of the Universe."

RATIONALE: same as above.

4	No. 5	ARTICLE III.A.3		NORTHEAST DISTRICT

"That Jesus . . . the Christ . . . historically recorded as living some 2,000 years before this writing is God Incarnate, being one born of humanity, fully God and fully human, and that by being one with the will of God, Jesus has demonstrated once and forever that all people are likewise Children of God, being spiritually made in God's image."

RATIONALE: same as above.

4	No. 6	ARTICLE III.A.6		NORTHEAST DISTRICT

Replace "Master" with "Redeemer."

RATIONALE: same as No. 3

PAGE	PROPOSAL	BYLAW		SPONSOR
4	No. 7	ARTICLE III.B.2	[First paragraph]	NORTHEAST DISTRICT

Change "Our Lord's" to "Jesus'."

RATIONALE: same as No. 3.

4	No. 8	ARTICLE III.B.2	[Second paragraph]	NORTHEAST DISTRICT

". . . signifying their desire to be received into community with God, to be saved by Christ's divine sacrifice, to participate in Christ's resurrection, and to commit their lives anew to Christian service."

RATIONALE: same as No. 3.

5	No. 9	ARTICLE IV	[Revision of entire Article]	MCC NASHVILLE

NOTE from the Bylaws Committee: The committee attempted to underline, cross reference, and generally help guide the reader with the changes proposed in this text. After nearly completing this work, it became evident that these aids only made reading more difficult. Please be aware that we attempted this task.

RATIONALE: The recently received proposal from the Board of Trustees of the Samaritan Theological Institute [Proposal No. 16] to revise part C of Article IV and to replace IV.C.2 (of Exhorters), with an Article IV.D (of Student Ministers), in our minds raises questions which touch other parts of Article IV. We believe the entire Article can be rewritten to procure a clearer and better statement, establish more uniform procedures and standards and provide the Fellowship with professional and non-professional ministers. Therefore we offer the following in substitution for Article IV as it now stands. We point out that much of what follows is only a rearrangement or a restatement of the present text; some of the material proposes only slight change; and some of the material proposes substantial change.

ARTICLE IV: MINISTRY

A. The Universal Fellowship of Metropolitan Community Churches affirms the universal priesthood of all believers. All members of the Church are called by God to minister the grace and gospel of Christ in their daily lives and in their personal growth. The Fellowship also recognizes two orders of ministry within the Church, professional and non-professional, composed of persons to whom the Fellowship has committed the exercise of certain offices and functions not appropriately exercised by any persons not called and authorized thereto by the Fellowship.

1) LICENSED MINISTERS are professional ministers within the Fellowship.

a. Qualifications: Licensed ministers must be active members of a church of this Fellowship and must be persons of demonstrated spiritual mind and exemplary life, of moral integrity and sound judgement, and must possess administrative abilities and educational preparation and experience in the church as may be determined by the Fellowship's Committee on Ministerial Credentials and Affairs , before applying for License or renewal of License.

b. Requirements: The Ministerial Credentials and Affairs Committee, following procedures prescribed by the Board of Elders, shall from time to time establish minimum standards of education to be met by persons applying to be Licensed Ministers or to be renewed in that capacity. Application to become a Licensed Minister

(continued)

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

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5	No. 9	ARTICLE IV	[Revision of entire Article]	MCC NASHVILLE

NOTE from the Bylaws Committee: The committee attempted to underline, cross reference, and generally help guide the reader with the changes proposed in this text. After nearly completing this work, it became evident that these aids only made reading more difficult. Please be aware that we attempted this task.

RATIONALE: The recently received proposal from the Board of Trustees of the Samaritan Theological Institute [Proposal No. 16] to revise part C of Article IV and to replace IV.C.2 (of Exhorters), with an Article IV.D (of Student Ministers), in our minds raises questions which touch other parts of Article IV. We believe the entire Article can be rewritten to procure a clearer and better statement, establish more uniform procedures and standards and provide the Fellowship with professional and non-professional ministers. Therefore we offer the following in substitution for Article IV as it now stands. We point out that much of what follows is only a rearrangement or a restatement of the present text; some of the material proposes only slight change; and some of the material proposes substantial change.

ARTICLE IV: MINISTRY

A. The Universal Fellowship of Metropolitan Community Churches affirms the universal priesthood of all believers. All members of the Church are called by God to minister the grace and gospel of Christ in their daily lives and in their personal growth. The Fellowship also recognizes two orders of ministry within the Church, professional and non-professional, composed of persons to whom the Fellowship has committed the exercise of certain offices and functions not appropriately exercised by any persons not called and authorized thereto by the Fellowship.

1) LICENSED MINISTERS are professional ministers within the Fellowship.

a. Qualifications: Licensed ministers must be active members of a church of this Fellowship and must be persons of demonstrated spiritual mind and exemplary life, of moral integrity and sound judgement, and must possess administrative abilities and educational preparation and experience in the church as may be determined by the Fellowship's Committee on Ministerial Credentials and Affairs , before applying for License or renewal of License.

b. Requirements: The Ministerial Credentials and Affairs Committee, following procedures prescribed by the Board of Elders, shall from time to time establish minimum standards of education to be met by persons applying to be Licensed Ministers or to be renewed in that capacity. Application to become a Licensed Ministe

ADDENDUM

(For the sake of clarity and accountability, we have separated out all items that were referred to a Committee, Commission, Board or Task Force.)

Referrals:

By-law proposals 1-8 referred to the Elders Task Force on Inclusive Language for consideration at the 1981 General Conference.

By-law proposals 9-22 referred back to Government Structures and Systems for consideration at the 1981 General Conference.

Resolution VII referred to the Board of Elders and the Ministerial Credentials and Affairs Committee.

Resolution IX referred to the Board of Elders.

Government Structures and Systems Report, Section II referred to Government Structures and Systems.

XVIII. Resolution proposed by MCC-Providence, Rhode Island.

BE IT RESOLVED, that the UFMCC gives its complete support to the October 14th March on Washington and the events surrounding that March.

XIX. Resolution proposed by Good Shepherd Parish, MCC-Chicago.

WHEREAS, Ms. Helen K. Vale has done an excellent job as parliamentarian for this conference;

BE IT RESOLVED, that the Ninth General Conference go on record commending Ms. Vale for her excellent work? and

BE IT FURTHER RESOLVED, that the General Conference requests Ms. Vale to re-write the "Table of Motions" for future General Conferences; and

BE IT FURTHER RESOLVED, that the Board of Elders is urged to consider Ms. Vale as parliamentarian for future conferences.

XX. Resolution proposed by Calvary MCC-Redwood City, CA.

RESOLVED, that henceforth all proposed bylaws changes be submitted in advance to our World Church Extension officers for impact statements in terms of law and/or language problems.

XXI. Resolution proposed by the Resolutions Committee.

WHEREAS, the Resolutions Committee that actually functioned at this General Conference consisted of individuals who had absolutely no direction, objectives and prior knowledge of their service on the committee; and

WHEREAS, no one was given guidance as to how to submit resolutions;

NOW, THEREFORE, BE IT RESOLVED,

1. a procedure be established for the submission of resolutions,
2. the difference between a bylaws change, a resolution and/or new business be established by the Board of Elders or a committee appointed by them,
3. a standard form for resolutions be established,
4. enough time be set aside between the deadline for submission of resolutions and the time of preparation in order to let the committee do its work,
5. these determinations be submitted to local church bodies by the Board of Elders or the committee dealing with these resolutions at least six months prior to the next General Conference.

XXIII. Resolution submitted by the Commission on Social Action.

WHEREAS, the Gospel calls all Christians to actively work toward the elimination of serious obstacles to spreading the Good News of the Gospel to all people; and

WHEREAS, racism is indeed such an obstacle; and

WHEREAS, education on the issue of racism is an effective tool for eliminating racism; and

WHEREAS, interaction and communication with minority gay men and lesbians is one such educational tool and such interaction can be experienced at the National Third World Conference; held in Washington, D.C., Oct. 12-14, 1979.

BE IT HEREBY RESOLVED, that UFMCC endorses the Third World Conference and will appoint 2 Third World individuals, one gay male and one lesbian to represent UFMCC at the Conference. These people will have the responsibility to report to the Board of Elders and all local congregations the results of the Conference. Included in this report will be any and all suggestions that would increase the understanding and implementing of anti-racism programs. UFMCC will provide whatever financial assistance possible for its representatives.

XXIV. Resolution.

BE IT RESOLVED, that the assembled body thank the Los Angeles church and the Fellowship Office staff for a wonderful General Conference IX.

VIII. Resolution proposed by Bob Harmon, MCC Columbia, S.C., and the Rev. Gil Lincoln, MCC Nashville, TN.

RESOLVED, that the Elders issue regularly to all church units a list of ministers not engaged as a pastor, assistant pastor, worship coordinator or on the UFMCC staff, and further that the Elders seek ways to encourage such ministers to consider responding to the needs of church units without a pastor or interim pastor.

XI. Resolution proposed by the Commission on Christian Socal Action

WHEREAS, The Universal Fellowship of Metropolitan Community Churches has historically supported the right of all people to equal opportunity under the law; and

WHEREAS, The Equal Rights Amendment would provide the assurance of such equality for women and men in the United States of America; and

WHEREAS, Many groups are spreading distortions of fact, half-truths and outright lies in an attempt to stop the passage of the Equal Rights Amendment in the United States of America; and

WHEREAS, We, as Christians, are called to speak out in support of legislation that will help all people achieve justice and equality;

NOW BE IT RESOLVED, that the Universal Fellowship of Metropolitan Community Churches supports the passage of the Equal Rights Amendment in the United States of America, urges its passage by the remaining states that have not done so (Nevada, Utah, Arizona, Oklahoma, Missouri, Illinois, Arkansas, Louisiana, Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina and Virginia), and urges its members, friends and supporters to work for the passage of the ERA; and

BE IT FURTHER RESOLVED, that the Universal Fellowship of Metropolitan Community Churches will not hold international meetings or conferences in states that have not passed the Equal Rights Amendment in the United States.

XII. Resolution proposed by the Christian Social Action Commission.

WHEREAS, The Universal Fellowship of Metropolitan Community Church supports the belief that we are indeed a Church whose mission is to proclaim the Gospel to all people, everywhere:

WHEREAS, The racial and ethnic composition of local churches throughout this Fellowship is evidence that the message of God's love for all people is not, in fact, being shared in those local churches with minorities due to the lack of active viable outreach to minority communities; and

WHEREAS, Christianity calls us to fearlessly, joyously and actively oppose any and everything that obstructs the flow of the message of God's unconditional love for ALL PEOPLE; and

WHEREAS, The issue of racism is indeed such an obstruction, and

WHEREAS, Racism has survived throughout this fellowship mainly due to a lack of understanding of what it is, how it works or how to combat it; and

WHEREAS, The successful elimination of racism is dependent upon the establishment of such educational programs and guideance.

BE IT HEREBY RESOLVED, this commission proposes the establishment of a salaried or volunteer position of Race Relations Director who would be appointed by the Board of Elders, and work under the direction of the Christian Social Action Director, being accountable also to General Conference and the Board of Elders, whose duties would be as follows:

1. Compile and distribute educational material in the area of race relations to local churches.

2. Establish and direct a racism task force and continuously report to the Board of Elders and local church of the growth and development of that committee.

3. Serve as resource person to local churches in the area of race relations.

4. Set up guidelines for establishing lines of communication between UFMCC and minority communities.

5. Coordinate on a fellowship level and direct on a local level programs geared at consciousness raising, education, assertiveness and leadership development in minority communities.

XIII. Resolution of the Washington Field Office.

WHEREAS, the Universal Fellowship of Metropolitan Community Churches was created ten years ago because, in part, of the oppression of Gay people; and

WHEREAS, The National Gay Civil Rights Bill H.R. 2074, would help to further the legal rights of Gay people in the United States; and

WHEREAS, we are called as Christians to "prophesy to the sheperds" and to work for full human rights for all people;

NOW, THEREFOR, BE IT RESOLVED, that the Universal Fellowship of Metropolitan Community Churches supports the passage of the Gay Civil Rights Bill in the Congress of the United States, urges Members of Congress who have not co-sponsored it to do so, and urges its members, friends and supporters to support the passage of the bill in the United States Congress.

XIV. Resolution from the Washington Field Office, the Commission on Christian Social Action. and MCC-Washington, D.C.

WHEREAS, The Declaration of Independence of the United States of America proclaims the fundamental democratic principle that governments are instituted and derive "their just powers from the consent of the governed;" and

WHEREAS, This principle has, from the beginning, been implemented in the United States through selection of members to serve in the two bodies of the Congress; and

WHEREAS, of the 17 Federal Districts (National Capitals) in the world community, only one other than the District of Columbia is not represented in their national legislatures; and

WHEREAS, the District of Columbia's population is greater than that of ten states in the USA which are fully represented in Congress while the District of Columbia is not; and

WHEREAS, Both bodies of the Congress have by two-thirds vote approved a Constitutional amendment to provide full voting representation for the District of Columbia in both the House of Representatives and the Senate of the United States; and

WHEREAS, We as a part of the Christian community, recognize that God has called all of us to be good and responsible citizens, and believe it is our responsibility to remind the body politic of its duty to recognize the need of all our citizens to be enfranchized and thus to participate fully in the privileges and responsibilities of citizenship;

NOW, THEREFOR, BE IT RESOLVED, that the Universal Fellowship of Metropolitan Community Churches supports the passage of the District of Columbia Voting Rights Constitutional Amendment, urges its members, friends and supporters to support the Amendment, and urges the States in the United States to ratify the Constitutional Amendment.

XV. Resolution proposed by the Government Structures and Systems workshop.

RESOLVED, the Board of Elders consider the feasibility and advisability of designating a week or weekend during non-conference years for meetings of Commissions, Committees, Task Forces, etc., at a designated time and place; and

BE IT FURTHER RESOLVED, the Board of Elders consider the feasibility and advisability of the funding of representatives by the Fellowship, Districts, local congregations and interested individuals.

REPORT OF GOVERNMENT STRUCTURES AND SYSTEMS

Section I - NOT ACCEPTED.

NOTE: For new GSS structure, see Elders' White paper.

Also, copies of the pre-Conference GSS report are available at UFMCC offices upon request.

Section II - REFERRED BACK to GSS.

(See Addendum)

RESOLUTIONS COMMITTEE REPORT:
Resolutions Passed, General Conference IX

I. Resolution proposed by the Mid-Atlantic District Women's Caucus and unanimously adopted by the Mid-Atlantic District Conference on 19 May 1979, with a recommendation for further adoption by the General Conference.

WHEREAS, the ministry of this Fellowship extends to all persons, and especially to those persons who have hitherto been denied access to traditional churches; and

WHEREAS, male-to-female transsexuals have not to this date been uniformly accepted and affirmed as women and female-to-male transsexuals have not been uniformly accepted and affirmed as men;

NOW, THEREFORE, BE IT RESOLVED, that it is the sense of the Universal Fellowship of Metropolitan Community Churches that male-to-female transsexuals are women and shall be accepted and treated in all respects as women; and that female-to-male transsexuals are men and shall be accepted and treated in all respects as men; and

BE IT FURTHER RESOLVED, that copies of this resolution be transmitted to appropriate news media, gender clinics and counselling centers.

II. Resolution proposed by East Bay Metropolitan Community Church.

WHEREAS, all members of UFMCC should have access to the actions reported in the Elders' minutes in order to provide for prompt grass roots feedback;

NOW, THEREFORE, BE IT RESOLVED, that as soon after the Elders' meetings as their minutes are approved, the minutes will be offered for sale at cost. The procedure for obtaining the minutes will be published in "the Unity," and detailed in a letter sent to each local church group.

III. Resolution proposed by MCC-Oceanside.

RESOLVED, that before bus service is given to any bar during General Conference, the bar must affirm that it will not discriminate against people on the basis of sexual orientation, race or sex.

IV. Resolution proposed by East Bay Metropolitan Community Church.

WHEREAS, membership classes and new works can be strengthened by the inclusion of material explaining binding future goals and present procedures; and

WHEREAS, everyone in UFMCC can call their actions into account only if they are clearly aware of what directives bind them; and

WHEREAS, historical material on committees and commissions may provide the perspective needed to encourage service on the committees and commissions; and

WHEREAS, grassroots input to those bodies will be facilitated by the following;

NOW, THEREFORE, BE IT RESOLVED, that the Board of Elders is instructed to provide by 1981 a packet for purchase at cost including the following:

1. resolutions, procedures and anything else that the UFMCC has bound itself to carry out, and
2. Committee and commission reports presented to the General Conferences of UFMCC.

UFMCC BUDGET -- 1979-1981

		1979-1980	1980-1981
1.	Salaries & Fringes	$124,960	$137,625
2.	Rent (L.A. & Washington)	14,775	16,584
3.	Phone (All budgets)	10,000	12,000
4.	Equipment (Rent, lease, purchase)	18,322	14,000
5.	World Church Extension (Evangelism)	16,200	17,000
6.	Furnishings & Fixtures	500	500
7.	Postage & Shipping (All budgets)	11,525	12,500
8.	Travel	21,434	22,500
9.	Insurance	1,215	1,756
10.	Public Relations	3,040	2,000
11.	Office Supplies (Material)	3,000	3,500
12.	Printing & Reproduction In Unity, Gay Christian, New Day Keeping in Touch, Cellmate, Admin. Comm.	14,500	15,000
13.	Universal Fellowship Press	4,000	4,500
14.	Attorney & Legal	1,200	1,500
15.	Audit Expense	500	600
16.	MCAC Expense (Not travel or phone)	800	1,000
17.	S.T.I.	12,000	12,000
18.	Lay Concerns & Finance Advisory (not travel)	1,350	1,350
19.	Emergency Contingency Savings	10,000	10,000
20.	General Conference	269,771	25,000
			$310,915

INCOME PROJECTION

		1979-1980	1980-1981
1.	Tithes from Congregations	$162,000	$170,000
2.	Undesignated gifts	8,400	9,600
3.	Founders Day Offering	4,041	6,000
4.	Samaritan Theological Institute	13,000	15,000
5.	Universal Fellowship Press	17,580	20,000
6.	World Church Extension	16,200	13,795
7.	Institutional Ministries	1,000	1,500
8.	Washington Field Office	4,000	5,000
9.	Other -- Direct mail, United Way	3,500	4,000
10.	UFMCC Support Team	39,900	41,000
11.	General Conference	---------	25,000
12.	Interest	150	200
		$269,771	$311,095

offices of the Church. A deacon may not serve as pastor, interim pastor or associate or assistant pastor, but may be appointed Worship Coordinator of a study group or a mission.

1. Qualifications: Prior to being appointed and set apart by prayer, a Deacon must be a member in good standing of a local church of this Fellowship, and must be a person of spiritual and personal maturity, of exemplary life, of sound judgement, and of proven dedication to God in the church. Appropriate training for Deacons, before and after appointment, shall be the responsibility of the pastor of the local church. Persons are nominated to become Deacons by the pastor of the local church, approved by a majority of the full Board of Directors and set apart or installed in office by prayer, for a term of three (3) years. Deacons may be appointed and approved in the same way to serve further terms in office.

2. Duties: At the direction of the pastor of the local church, Deacons shall perform a spiritual ministry to those in need, to the sick, the friendless, and any in distress. As directed to do so by the pastor and Board they may administer material aid from and in behalf of the church. It is appropriate that Deacons assist their pastors in the conduct of public and private worship when called upon to do so; but Deacons may not administer the Sacraments and Rites of this Fellowship except when specifically authorized to do so by the pastor under whom they serve.

3. Discipline of Deacons is to be exercised by the pastor and Board of Directors of the church in which the Deacon is a member. For cause the pastor may suspend a Deacon from the exercise of a Deacon's ministry for a period of not more than thirty (30) days, and must report that suspension and the reasons for it to the Board. The pastor and a majority of the full Board may remove a Deacon from office for disloyalty, unbecoming conduct, or dereliction of duty, and may for cause impose lesser discipline. There is no appeal from disciplinary decisions of the pastor and a majority of the full Board.

D. EXHORTERS are persons preparing for the professional ministry of the Fellowship.

1. Qualifications: Before being appointed an Exhorter an individual must be a member of a church in this Fellowship and must have demonstrated a spiritual disposition, willingness and ability to work well with others, loyalty to the Fellowship and its agents and agencies and must show promise of ability to do the study and work of a minister in this Fellowship. Such an individual, having indicated to the local pastor a sensed and accepted call from God, must be nominated by that pastor to the Board of Directors of the same local church. The Board shall discuss the matter with the individual, with the pastor, and with any other persons, shall review supporting documents of education, religious experience and church activity, and reference from credible Christian persons; and at a subsequent meeting the same Board shall vote to confirm the individual's appointment, or not confirm that appointment, for a one year term.

2. Duties: The chief duty of an Exhorter shall be to prepare for the Christian ministry under the guidance of the local pastor. As part of that preparation, and in addition to it, an Exhorter may be assigned by the pastor to plan and conduct group activity, to preach, to give counsel, and to do administrative work in the local church. With the local pastor's consent, it is appropriate for a District Coordinator to appoint an Exhorter to serve as Worship Coordinator of a Feasibility Study or Study Group; but in such cases it shall be clearly understood and accepted by all concerned that the Exhorter's primary duty and responsibility continues to be in the local church through the pastor. Within the local church it is not appropriate for Exhorters to administer the Sacraments and Rites of this Fellow-

[illegible], but they may be authorized to do so by agreement of the pastor and the District Coordinator when acting as Worship Coordinator in a Feasibility Study or Study Group. Exhorters shall not be appointed Associate or Assistant Pastor, or Interim Pastor, but may be appointed Worship Coordinator by the Board of the church of which an Exhorter is a member.

3. No person shall serve as Exhorter more than four years altogether and after that time must apply to the District Review Committee to be received as a Student Minister.

C. STUDENT MINISTERS are persons preparing for the professional ministry of the Fellowship who have completed the greater part of the required academic study and who have had substantial practical experience as Exhorter.

1. Qualifications: Before applying to the District Review Committee for the status of Student Minister, a person must be a member of a Church in this Fellowship in which s/he has served at least two years as Exhorter. Upon making such application, the Exhorter must present satisfactory evidence of having successfully completed academic and practical work to such an extent that the balance required can be completed in one year. That evidence shall consist of transcripts and of letters of recommendation from the pastor and Board of the Exhorter's local church, as well as other references and documentation. The District Review Committee shall vote whether or not to confer the status of Student Minister for a term of one year, and shall do so only after having worked out with the individuals and church bodies affected a plan of work for that year. A District Review Committee may renew a person's appointment as Student Minister for a second one year term only if events beyond the Student Minister's control and expectation prevented completion of that work assignment.

2. Duties: Student Ministers shall be responsible chiefly to the District Review Committee and immediately to the pastor assigned by the Committee to supervise that work. The duties of a Student Minister shall be in general terms set forth and agreed to by the District Review Committee, the pastor of the local church, and the Student Minister when the appointment is made. Ordinarily a Student Minister shall be assigned to serve in a local church of the District, but may be assigned to serve in a Feasibility Study, Study Group or Mission without a pastor provided the District Review Committee takes care that a competent minister of the Fellowship supervises that work. It is the expectation of the Fellowship that a Student Minister will be fully qualified to be accorded license as a professional minister of this Fellowship after one year of service planned and directed by the District Review Committee.

E. DISCIPLINE: The Universal Fellowship of Metropolitan Community Churches cannot condone disloyalty, unbecoming conduct, or dereliction of duty on the part of its non-professional ministers. The discipline of Deacons is reserved to the pastor and Board of the local church served by the Deacon. The discipline, extending to suspension or removal, of Exhorters is reserved to the pastor and Board of the local church served by the Exhorter. The discipline of Student Ministers is reserved to the District Review Committee acting in consultation with the District Coordinator and the pastor of the local church served by the Student Minister and extends to suspension or removal. A Student Minister suspended by action of the District Review Committee may apply again to be appointed Student Minister if, because of that suspension, it was impossible for the individual to complete the assigned program of work and study. A Student Minister removed from that status by the District Review Committee may not apply to be appointed again until one year has elapsed, and then must apply as would an Exhorter of a local church.

-- End of Proposal No. 9 --

PAGE	PROPOSAL	BYLAW		SPONSOR
5	No. 10	ARTICLE IV.A.1.b	[First sentence]	MID-ATLANTIC DISTRICT

"In order to be licensed or to have a license renewed, such persons must be active members in a local congregation of the Universal Fellowship of Metropolitan Community Churches..."

RATIONALE: Many licensed ministers in UFMCC hold membership in study groups and missions where they are Worship Coordinators. Technically, therefore, they are not members in a "church" as UFMCC defines a chartered church and may technically be ineligible for licensure.

5	No. 11	ARTICLE IV.A.1.b	[First sentence]	M.C.A.C.

". . .an application to the Ministerial Credentials and Affairs Committee in accordance with procedures prescribed by the Ministerial Credentials and Affairs Committee."

RATIONALE: The committee felt it would be a double benefit if the above change were approved: 1)More continuity and a smoother running process would result if the M.C.A.C. were authorized to both establish requirements and outline procedures to be followed instead of only doing half the job and having the Board of Elders completing the procedure. 2) It would free the Board of Elders to do other more important administrative and policy oriented work.

5	No. 12	ARTICLE IV.A.1.b	[Second sentence]	M.C.A.C.

"Once the license is granted, it must be renewed bi-annually by the Ministerial Credentials and Affairs Committee."

RATIONALE: Because of the nature of the relicensing process and the schedule of meetings of the General Conference and the M.C.A.C. the committee felt it would be easier for the relicensing to occur on a bi-annual basis.

6	No. 13	ARTICLE IV.A.2.b	[Second sentence]	M.C.A.C.

The same as for Proposal No. 11

RATIONALE: The same as No. 11

6	No. 14	ARTICLE IV.A.2.b	[First sentence]	MCC of the RESURRECTION (Houston)

Change "for at least one year" to "for at least three (3) years."

RATIONALE: By requiring at least three (3) years prior to ordination, it would give the individual more time to be helped and evaluated. This, hopefully, would result in better prepared ministers.

6	No. 15	ARTICLE IV.A.2		MCC BALTIMORE

[Add as a new paragraph between C and D--This would become new D and current D would become E:]

"Ministerial Credentials and Affairs Committee requirements: All requirements for licensure of Exhorters (Student Ministers), Ministers, and/or Ordination of Clergy proposed by the Ministerial Credentials and Affairs Committee are subject to the General Conference of the Universal Fellowship of Metropolitan Community Churches for approval prior to their implementation and may be brought into effect only after such approval has been given."

RATIONALE: As the Licensing and Ordination of Clergy personally affects, to some extent, all members and friends of the UFMCC to whom said Clergy will eventually minister, the responsibility ought not be placed upon

the shoulders of a few (the MCAC), but should, in essence, be more fully shared by all of us. This will also ensure a two year 'testing period' of any new requirements and will safeguard candidates for the Ministry from any 'last minute' changes to requirements. The MCAC will, of course, continue to submit requirements as before, but the General Conference will have more sharing in this work.

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7 No. 16 ARTICLE IV.C [Revision] ALL SAINTS MCC (West Hollywood), MCC WEST BAY MCC WASHINGTON ,D.C., and S.T.I. BOARD OF TRUSTEES

IV.C PREPARATION FOR THE PROFESSIONAL MINISTRY

1. Ministerial Students

a. Qualifications: Ministerial students are persons who are in academic preparation for the professional ministry in the UFMCC and who are designated as "ministerial students" by the District Review Committee (DRC) of that district.

b. Requirements: "Ministerial student" status is a district standing. Recognition as a ministerial student must be renewed on an annual basis by the DRC. The requirements and procedures shall be determined by the Ministerial Credentials and Affairs Committee.

c. Duties: Ministerial students are under the jurisdiction of the pastor or worship coordinator of the congregation in which they are members. They may be assigned specific responsibilities, but their primary focus shall be academic preparation.

2. Ministerial Interns

a. Qualifications: Ministerial interns are persons serving an intern year of concentrated practical training prior to being licensed as a professional minister in the UFMCC and who are designated "ministerial interns" by the DRC in that district. Persons preparing for the professional ministry shall have substantially completed their academic requirements before applying for the status of "ministerial intern". Those seeking this status shall have previously demonstrated their spiritual outlook and their perserverence in work.

b. Requirements: "Ministerial intern" status is a district standing. This status is a one year appointment which the DRC may renew. Persons seeking "ministerial intern" status may or may not have previously held "ministerial student" status. A year of "ministerial intern" status is required before licensing as a professional minister. The specific requirements and procedures shall be determined by the Ministerial Credentials and Affairs Committee.

c. Duties: Ministerial interns shall serve in a local congregation in the district in which they hold standing. Their precise duties shall be assigned by the pastor or worship coordinator of the congregation in which they are interning. Ordinarily these duties shall include some experience in each of the following areas: preaching, leading worship, counseling, administration, teaching, evangelism, and social action. The intern's work shall be guided and evaluated by the pastor or worship coordinator. The performance of sacraments

PROPOSAL	BYLAW		SPONSOR
No. 17	ARTICLE IV.C.1.b.	[First sentence]	BYLAWS COMMITTEE (V.B.1.c)

"Deacons shall be members in good standing in their local chartered churches. . ."

RATIONALE: (Based on Elders' Advisory Letter of 2/4/78) "Missions and Study Groups do not have the appropriate constitutional machinery for approving Deacons and Exhorters."

No. 18	ARTICLE IV.C.1.b		MID-ATLANTIC DISTRICT

"Deacons shall be members in good standing of their local church or mission and . . . service. Appropriate training . . .position of Deacon. All persons appointed by the pastor as Deacons shall be approved by the local Board of Directors. All persons appointed by the Interim-Pastor of a Mission shall be approved by the local Board of Directors and the District Coordinator. The Pastor and Board . . . of any term."

RATIONALE: As our church bodies are moving into smaller cities, towns and rural areas of the world, they will probably remain as Missions longer before meeting all criteria for Charter Church status, such as 35 members. They will, however, be more likely in that time to develop a full church program with needs for Deacons for visitations and consecration and serving communion, especially in the absence of the Interim-Pastor, as well as other responsibilities pertinent to the Deaconate.

No. 19	ARTICLE IV.C.2		M.C.A.C.

Change title "Exhorters" to "Student Ministers" (Note: if passed, this proposal would change all references to "Exhorter " in the Bylaws to "Student Minister").

RATIONALE: This, of course, is not a new change but one that the committee feels is necessary for purposes of title clarification.

No. 20	ARTICLE IV.C.2.a	[Second sentence]	M.C.A.C.

"The term of a Student Minister shall be for one (1) year. No person shall serve as a Student Minister for more than five (5) years, unless that person has the approval of his/her pastor, Board of Directors and District Review Committee."

RATIONALE: With the proposed changes in credentialing of clergy the committee felt an exception clause needed to be added to the Student Minister's term of office in case of extenuating circumstances. Note, however, that there is a strong check system involved in granting such a waiver.

No. 21	ARTICLE IV.C.2.b	[First sentence]	BYLAWS COMMITTEE (V.B.1.c)

"Candidates for Exhorter shall be members in good standing in their local chartered church. . ."

RATIONALE: same as for Proposal No. 17

No. 22	ARTICLE IV.C	[New Section]	MCC PROVIDENCE, R.I.

Add at end of Article IV:
IV.C.3 EVANGELIST. Evangelists are a special order of lay ministers within the jurisdiction of the district under the supervision of the District Coordinator and the Board of Home Missions, which supervision may be delegated to a local church. *(continued next page)*

and rites may be done only under the direction of the pastor or worship coordinator.

A ministerial intern may be assigned by the District Coordinator to serve as worship coordinator of a study group, provided that the District Coordinator serves as supervisor of the intern. A ministerial intern may be appointed by the Board of Directors of a church or mission to serve as worship coordinator of that congregation, provided that the District Coordinator approves and serves as supervisor of the intern. A ministerial intern may not serve as Pastor, Assistant Pastor, Associate Pastor, or Interim Pastor of a congregation.

3. Discipline

The discipline of ministerial students and ministerial interns shall lie first in the hands of the local pastor or worship coordinator with whom they are working. If charges are made by the pastor or worship coordinator against a ministerial student or ministerial intern of disloyalty, unbecoming conduct, or dereliction of duty, the District Coordinator shall mediate. The District Coordinator will reaffirm or remove status, or take other action as she or he deems appropriate. The District Coordinator may allow an intern to serve in another congregation. Any such disciplinary action by the District Coordinator is subject to approval by the DRC at its next meeting.

IV.D LAY MINISTRY

1. The priesthood of all believers. The Universal Fellowship of Metropolitan Community Churches affirms the lay ministry of every member of the UFMCC.

2. Deacons. Deacons are a special order of lay ministry within the jurisdiction of the local congregation.

   a. Qualifications: (same as present IV.C.1.a)

   b. Requirements: (same as present IV.C.1.b)

   c. Duties: (same as present IV.C.1.c)

   d. Discipline: (same as present IV.C.1.d)

   e. Any specific matters. . .(same as present IV.C.1.e)

RATIONALE: This Bylaw proposal basically does two things:

1) It separates the process of preparation for the professional ministry from lay ministry.
2) It redefines what the process of preparation for the professional ministry will be.

First, it is important to affirm the ministry of every layperson, as well as to point out the special lay ministry of deacons. Persons preparing for the professional minstry do not properly belong in this section, even though technically they are still "laypeople". It is not their aim to be "lay ministers", but rather they are in a preparatory period equipping themselves for professional ministry. They are "candidates" for the professional ministry and therefore should not be catagorized under Lay Ministry. There needs to be a separate Bylaw section (IV.C) for them.

Second, the primary reason for presenting th is proposal is to revamp the ministerial preparation process. The present system of exhorters is inadequate. Our clergy drop-out rate has been very high these last two years, and we want to develop a better system to ensure that our future clergy will be better practically trained in local parish work and that they will have more "stick-to-it-iveness". Thus we are NOT modifying the present system of exhorters. Rather this is a proposal for an entirely new program. The old way is not working because it is too uneven. Some local exhorter programs are excellent; others are so-so; others are non-existent. A district status would even out the quality and provide more flexibility and opportunities for training.

VII. Resolution proposed by MCC Minneapolis.

RESOLVED, that the UFMCC General Conference shall call into existence, as a committee of this fellowship, the Ministerial Nurture Committee.

This committee shall be co-chaired by one minister and one lay person. The committee shall be comprised of concerned clergy and lay persons.

Furthermore, the rules of this committee shall provide that no ordained clergy who has served on the Ministerial Nurture Committee should serve on the Ministerial Credentials and Affairs Committee concurrently, nor shall any ordained clergy who has served on the Ministerial Nurture Committee serve on the Ministerial Credentials and Affairs Committee sooner than three years following service on the Ministerial Nurture Committee.

The purpose of this committee shall be concerned for the spiritual and emotional welfare of UFMCC ministers. This committee will allow for nurture without those who provide that nurture being called upon to decide upon any minister's possessing credentials or ordination.

Referred to the Board of Elders and the M.C.A.C.

IX. Resolution proposed by the Rev. Gil Lincoln and Jim Bogle, MCC Nashville.

RESOLVED, that the Ninth General Conference of the UFMCC calls on the Board of Elders,

1. to consider the need for a judicial or review process or structure in the Fellowship to receive appeals; and

2. to appoint a number of lay-persons and clergy to work on the resolution of that need.

Referred to the Board of Elders.

REFERRED BACK TO GOVERNMENT, STRUCTURES AND SYSTEMS

SECTION II

RESOLUTIONS FOR ADOPTION

A. ELDERS' ADVISORY LETTERS

Prior to the 1977 General Conference, fourteen Elders' Advisory Letters to Churches were referred to the Commission on Government, Structures and Systems for consideration. These are Elders' Advisory Letters '75-7, 10 & 13 and '76-7, 9, 10, 12, 14, 25, 26, 27, 28, 32 and 33.

RECOMMENDATIONS **

1. Recommend ADOPTION of Elders' Advisory Letter 75-1, re: Board of Directors;

2. Recommend REFERRAL of Elders' Advisory Letter 75-10 to Ministerial Credentials & Affairs Committee;

3. Recommend REFERRAL of E.A.L. 75-13 to M.C.A.C.;

4. Recommend REFERRAL of E.A.L. 76-7 to M.C.A.C.;

5. Recommend ADOPTION of E.A.L. 76-9;

6. Recommend ADOPTION of E.A.L. 76-10 with emphasis on . . ., "if possible, ONLY . . .";

7. Recommend ADOPTION of E.A.L. 76-12;

8. Recommend the REFERRAL of E.A.L. 76-14 to M.C.A.C.;

9. Recommend ADOPTION of E.A.L. 76-25;

10. Recommend ADOPTION of E.A.L. 76-26;

11. Recommend ADOPTION of E.A.L. 76-27;

12. Recommend ADOPTION of E.A.L. 76-28;

13. Recommend ADOPTION of E.A.L. 76-32;

14. Recommend ADOPTION of E.A.L. 76-33.

B. For purposes of debate and discussion, the Commission on Government, Structures and Systems agrees to co-sponsor the proposed By-Law changes initiated by the Board of Trustees of Samaritan Theological Institute (Art. IV (Ministry)).

C. PRIORITY - ONE "BY-LAW" PROPOSALS**

At the VII General Conference of the Universal Fellowship of Metropolitan Community Churches, nine proposed By-Law changes were referred to the Commission on Government, Structures and Systems. They are identified as follows: No. 9; No. 15; No. 18; No. 19; No. 20; No. 22; No. 23; No. 24; & No. 25.

(These may be found in the "working copy" of proposed By-Law changes which were used during the Conference.)

RECOMMENDATION

The Commission on Government, Structures and Systems moves that the above-numbered proposals be ADOPTED by the IX General Conference.

**PLEASE NOTE: The Commission on Government, Structures and Systems recognizes that the Elders' Advisory Letters and, particularly, the proposed By-Law changes need additional debate, discussion and inquiry. Our recommendations to ADOPT or REFER are made solely for the purpose of protecting their privilege to come before this General Conference. After convening the Commission just prior to General Conference, the Commission will be in a position to affirm, amend, or revise these recommendations as necessary.

/s/ Al Smithson

AL SMITHSON, Chairperson

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES
GENERAL CONFERENCE IX, AUGUST 1979
CLERGY

Ackerman, Arlene J.
Amerine, Austin
Anderson, Ron
Anderson, Sky
Arehart, Charles
Arthur, L. Robert
Ayres, John Howard
Barbone, John
Berry, Delores
Berry, Elsie "Lisa"
Bigelow, Thomas
Birchard, Roy
Borbe, Donald
Bouchard, Valerie
Breton, Paul
vonBuhler, Jose
Burcham, Ronald
Bush, Jean Marie
Carden, David
Carl, C. Jane
Carlton, Lee J.
Chappell, Dennis
Chappelle, Lucia A.
Christensen, Reid L.
Cisneros-Hunt, Brenda
Collins, Walter Daniel
Copestake, Robert H.
Covington, George L.
Crouch, Frank
Cunningham, Robert
Cureton, Carol S.
Cypherd, Randall L.
Daniel, Bonnie
Darst, Robert
Davenport, Judy K.
David, Bern
Davis, Keith
Deacon, F. Jay
Dearth, Sherman W.
Dodds, Kris
Dykes, Jim
Eastman, Donald
Elliott, Catherine Ann
England, Michael
Falls, Robert
Farrell, David S.
Fisher, Helen "Buff"
Fleischman, Florine Lenore
Fleschner, Arthur L.
Freeman-Jones, Robert
Gaass, Howard
Gauer, Lawrence C.
Gee, Ronald R.
Gendron, Deborah
Gilbert, Joseph
Gill, John
Gillentine, David
Glyer, James
Green, Arthur
Greenway, Lloyd G.
Gunton, David A.
Hamilton, Shelley
Harris, James
Harris, Stan
Harrison, Rodger
Hart, Jean R.
Harvey, Jeri Ann
Hawkes, Brent
Hein, Israel
Hendershot, Virgil
Hill, Bruce A.
Hill, Floyd Randall
Hose, John
Hougen, Edward
Houle, Joseph
Jackson, Delores
Jensen, Michael L.
Johnson, Donald E.
Johnson, Janine M.
Jones, Alice
Jordan, P. Thomas
Keast, Anne Marie
Kliebenstein, Susan M.
Kromer, David
Lanchester, Wallace
LaPayover, Alan
Larsen, Charles
Lewey, James H.

Lewis, Gary Ray
Lincoln, Gilbert
Linstrom, Karen
Loynes, Louis
Lust, Clain E.
Maduka, Sylvanus
Marr, Marilyn Ruth
Martin, Kenneth
McCreary, E. Paul
McDaniels, B.J.
McDermott, George
McMillan, Sandra Kay
McVay - Abbott, Joseph
Mickley, Richard
Miller, Rhea
Mojica, Jose
Montague, Ann
Monti, JoAnne
Moore, Denis Enlow
Murr, A. Frank
Naisbitt, Candace
Needham, Angela
Nordstrom, Michael S.
Norris, June
Palin, Kay P.
Pannell, Ronald
Pattison, Fred L.
Peachey, Paul
Pelletier, David Michael
Perry, Troy D.
Pieters, Albert Stephen
Ploen, Richard
Pruitt, Carolyn "Dusty"
Pulling, Jeffrey
Quesnel, Steven
Radclyffe, Nancy Lila
Ragona, Marjorie
Ramirez, Arthur, Jr.
Richards, Norma "Rickie"
Richmond, Ted L.
Roberts, Stanley A.
Roderick, Tere Ann
Rogers, Raymond A.
Rowe, John
St. Ives, Evan
Sandmire, James
Scott, Frank
Scott, Virgil F.
Shields, J. Dennis (Pepper)
Shivers, Rob (Ruth)
Skipper, Arthur W.
Smith, Freda
Smith, William
deSpain, Louis
Spare, Keith E.
Speranza, Philip
Steele, Charles K.
Stone, Thomas
Storer, Kenneth Mark
Taylor, Charlene
Taylor, Sandra Kay
Taylor, William J.
Taylor - Phykitt, Jane
Turpin, Clifford E.
Twar, Robert W.
Uhrig, Larry
Umbertino, Angie
Van Hecke, Paul
Vierra, Claudia
Vinson, Donna M.
Wakeford, Joan
Waldrop, Robert M., Jr.
Weatherly, A. Richard
Webb, Roger Edgar
Wells, Howard
Weymouth, Janet
Wheeler, Karen
White, Jean Anne
White, Willie
Williams, Howard
Williams, Marshall G. J.
Wilson, Gary
Wilson, Nancy
Wolfe, Robert
Ziegler, Karen

	Delegate(s)
AFRICA	
MCC Zaria (CC)	
MCC Okigwe	(SG)
MCC South Africa	
UNITED KINGDOM	
MCC Birmingham	(SG)
MCC Kent	(SG)
MCC Liverpool	(SG)
MCC London (CC)	Timothy Spien
MCC Newcastle	(SG)
MCC Thames Valley	(SG)
AUSTRALASIA	
MCC Sydney (CC)	Ivor Holmes
MCC Brisbane (M)	Adrian Buganey
MCC Adelaide (M)	Peter Hill
MCC Melbourne (CC)	Duane Eaks
MCC Perth	(SG)
MCC Aukland	(SG)
CANADA	
MCC Calgary (CC)	Bruce Friskie
MCC Edmonton (M)	Eldred MacMillan
MCC Vancouver (CC)	Bruce Gelhorn
MCC Ottawa (CC)	Jerry Prest
MCC Toronto (CC)	Don McRae
ALASKA	
MCC Anchorage	(SG)
ARIZONA	
Casa del Cristo MCC (CC)	Ron Trusley
Truth Chapel MCC (M)	Dennis Bell
CALIFORNIA	
MCC Anaheim (M)	Sandra Burnham
MCC Fresno	(SG)
MCC Long Beach (CC)	Jane Smith
	Rusty Carlson
	Carole Mones
MCC Los Angeles (CC)	John Logan
	Rusty O.Neill
	David Holt
	Christine Harvey
	Larry Rodrigues
MCC Monterey Peninsula	(SG)
MCC in the Valley (CC)	Robert Olsen
	Betty Shute
Mcc East Bay (CC)	Betty Pedersen
MCC Oceanside (CC)	Douglas Moore
MCC of the Desert	(SG)
MCC Pomona (CC)	Frank Mulcahy
Calvary MCC	(SG)
MCC Sacramento (CC)	Sally Bruce
	Madeline Reed
Trinity MCC (CC)	Albert Barron
MCC San Diego (CC)	Art Healey
	Larry Richards
	Al Smithson
MCC San Francisco (CC)	Jack Hubbs
	Lanny Hughes
	Michael Mank
MCC San Jose (CC)	Mary Lou Kerchner
MCC San Luis Obispo (M)	Diane Saunders
Christ Chapel MCC (CC)	David Clements
MCC West Bay (CC)	Michael Steen
MCC of the Everlasting Light (M)	Sue Phillips
MCC Ventura (M)	Lois Luneberg
All Saints MCC (CC)	

All Saints MCC (CC) . . . . . Gerry L. Olson
MCC Santa Barbara . . . . . (SG)

COLORADO
MCC Boulder (M) . . . . . .
MCC of the Rockies(CC) . . . . . Steve Gorley
Joyce Setala

CONNECTICUT
MCC Hartford (CC) . . . . . Clyde W. Proch
MCC New Haven . . . . . (SG)

DISTRICT OF COLUMBIA
MCC Washington (CC) . . . . . Sylvia J. Deal
Jack Herman

FLORIDA
MCC Ft. Lauderdale (CC) . . . . . Jerry Mitchell
MCC of the Palms (M) . . . . . Earl A. Miller
MCC Jacksonville (CC) . . . . . Carol Harris
Christ MCC (CC) . . . . . Robert Bergman
Emmaus MCC . . . . . (SG)
MCC Orlando . . . . . (SG)
MCC Pensacola(M) . . . . . .
King of Peace MCC(M) . . . . . Linda Hernandez
MCC Sarasota (M) . . . . . Tommy Marlin
MCC Tallahassee . . . . . (SG)
MCC Tampa (CC) . . . . . Brenda Gordon
John Donnelly
Ron Normandeau

GEORGIA
MCC Atlanta (CC) . . . . . Robert Burk
Richard Romanski

HAWAII
CC Hawaii (CC) . . . . . David Hanson

IDAHO
MCC at Boise (M) . . . . . James House

ILLINOIS
Good Shepherd Parish MCC (CC) . . . . . David Terveen
David Owen
Alvin Fletcher
Holy Covenant MCC . . . . . (SG)
MCC Illiamo (M) . . . . . John Moore

INDIANA
MCC Ft. Wayne . . . . . (SG)
MCC Indianapolis . . . . . (SG)

IOWA
The Church of New Hope MCC . . . . . (SG)
Holy Spirit MCC (CC) . . . . . Charles L. Frey

KANSAS
MCC Wichita (CC) . . . . . David Childs

KENTUCKY
MCC Louisville (M) . . . . . Martha Pitts

LOUISIANA
MCC New Orleans (CC) . . . . . Courtney Craighead

MARYLAND
MCC Baltimore (CC) . . . . . Arnold Hutchings

MASSACHUSETTS
MCC Boston (CC) . . . . . Paul Medling
MCC Worcester (M) . . . . . Linda Godfried

MICHIGAN
MCC Ann Arbor (M) . . . . . John Lodge
MCC Detroit (CC). . . . . Jackie Walker

MINNESOTA
MCC Minneapolis (CC). . . . . Ro Haliford
MCC St. Paul (M) . . . . . Janice L. Knieff

MISSOURI
MCC Joplin . . . . . (SG)
MCC of Greater Kansas City (CC). . . . . Sam Rape
Joe Chanowski
Ken Elder
MCC of Greater St. Louis (CC) . . . . . Ray Houston
Ron Schnatz Meyer

NEBRASKA
MCC Omaha (CC). . . . . Peter Pond

NEW JERSEY
MCC Atlantic City . . . . . (SG)
MCC of Christ the Liberator (M) . . . . . Carol Wier

NEW MEXICO
MCC Albuquerque (M). . . . . Galen Parker

NEW YORK
MCC Albany. . . . . (SG)
Alpha & Omega MCC (CC). . . . . Bill Smith
MCC Hispana (M). . . . . Jose A. Cruz-Velez
MCC New York (CC). . . . . Edward Trust
MCC Syracuse. . . . . (SG)

NORTH CAROLINA
MCC Fayetteville . . . . . -(SG)
(SG) St. John's MCC . . . . . (SG)

OHIO
MCC Akron (CC) . . . . . .
MCC Cincinnati (CC). . . . . John Cunningham
MCC Columbus (M). . . . . Carol Dlwgosh

OKLAHOMA
Christ the King MCC (CC). . . . . Linda Laster
MCC Tulsa (CC). . . . . Sam Edelman

OREGON
MCC of the Willamette Valley (M) . . . . Steve Crenshaw
MCC Portland (CC). . . . . Bob Jackson
Susan Starkey
MCC Salem . . . . . (SG)

PENNSYLVANIA
MCC Philadelphia (CC). . . . . J. Pat Maguire
MCC Pittsburgh (CC). . . . . Bob Peterson

RHODE ISLAND
MCC Providence (CC) . . . . . Belle A. Pellegrino

SOUTH CAROLINA
MCC Columbia (M). . . . . Bob Harmon

TENNESEE
MCC Knoxville . . . . . (SG)

MCC Memphis (M) . . . . . .Lauralu Riley
MCC Nashville (CC). . . . . .Jim Bogle

TEXAS
MCC Austin (CC) . . . . . .Gerald Turr
MCC Dallas (CC) . . . . . George Kennedy
David Anderson
Alma Sawyer
George Davis
Agape MCC (M). . . . . .
MCC of the Resurrection (CC) . . . . . .Annette Beall
Jo Crisco
Clarke Friesen
MCC San Antonio (CC) . . . . . .Desmer Benson

UTAH
MCC Salt Lake City (CC) . . . . . Ronald E. Brown

VIRGINIA
MCC of Tidewater . . . . . .(SG)
MCC Richmond (M) . . . . . .

WASHINGTON . . . . . .
MCC Seattle (CC). . . . . Bob Leeds

78D-5 MOVED that 50% of the debt owed (approx $700) by the Rev. Larry Bernier be forgiven and a payment plan developed by Rev. Sandmire to facilitate the payment of the remainder. (M-Cureton/2-Sandmire; unanimous vote)

THESE MINUTES SHALL REFLECT THAT clarification was given by the treasurer indicating that the office supplies for Institutional Ministry should be charged to BIM rather than to the administrative budged for office supplies.

THESE MINUTES SHALL REFLECT THAT Rev. Sandmire reports that a change in the fiscal year is not recommended at this time.

F WORLD CHURCH EXTENSION

78F-6 MOVED that, recognizing the unusual circumstances in Nigeria, the Board of Elders establish a designated fund to which contributions may be sent toward the purchase of a van to be used by MCC churches in Nigeria. UFMCC to begin the fund with $100. (M-Sandmire/2-Arehart; Yea: Perry, Sandmire, Smith, Arehart; Nay: Hose, Cureton and Wilson) Motion passed.

78F-7 MOVED that the $100.00 per month being allocated to South Africa be re-allocated to the United Kingdom and that Rev. Wakeford be advised that the Bd. of Elders recommends that she make every effort to learn more about the UFMCC methods, practices and polity. (M-Wilson/2-Cureton; unanimous vote)

78F-8 MOVED that Rev. von Buhler be informed that lay people may distribute, but not consecrate, the elements for Holy Communion. (This is made in response to a request for clarification.) (M-Cureton/2-Arehart; unanimous vote)

78F-9 MOVED that the Rev. von Buhler be requested to structure the election/appointment of a lay representative to the Church Extension Committee similiar to that of the Committee on Lay Concerns as described in the Reports and Directives of General Conference. Those persons eligible for election/appointment to this position may not be limited except to restrict the election to those who are not professional clergy within the UFMCC. (M-Wilson/2-Cureton; unanimous vote)

78F-10 MOVED that the request for the change in title of Church Extension Officer be denied and that titles be kept as they are presently designated. (M-Cureton/2- Wilson; unanimous vote)

THESE MINUTES SHALL REFLECT THAT the Bd of Elders received a request from the Rev. Rhea Miller to sanction and endorse the Outpost/Retreat Program as developed by her, to be located in San Miguel de Allende, Mexico. Rev. Freda Smith is requested to inform Rev. Miller that the Bd of Elders would like to discuss this project with her before making any decision.

G DISTRICTS

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

Post Office Box 5570 - Los Angeles, California 90055 (213) 680-2111

ELDER'S MEETING IN LOS ANGELES, CALIFORNIA
June 5 - 8, 1978

ATTENDANCE: Elders Perry, Hose, Sandmire, Cureton, Smith, Arehart and Wilson

A MISSION STATUS REQUESTS

78A-2 MOVED that requests for Mission and Charter Status be considered only if the following kinds of information are supplied: financial history, attendance history, description of types of outreach programs, description of duties of Board of Directors members, any other information that the group considers pertinent. A petition along with this information is to be prepared by the local church body and forwarded first to the District Coordinator and then to the Board of Elders for consideration and action. (M-Cureton/2-Hose; unanimous vote)

78A-3 MOVED that the following groups be designated as Missions:
All Saints MCC, West Hollywood, CA
MCC Louisville, KY
MCC Milwaukee, WI
MCC San Antonio, TX
MCC Edmonton, Alberta, Canada
(M-Arehart/2-Sandmire; Yea: Sandmire, Smith, Arehart and Wilson; Nay: none; Abstentions: Hose and Cureton) Motion passed.

B CHARTER REQUESTS

78B-1 MOVED that Bd of Elders confirm the mail ballot designating MCC Vancouver as a Chartered Church, effective 5-19-78. (M-Arehart/2-Wilson; unanimous vote)

C CREDENTIALS REQUIREMENTS AND APPEALS - no action taken

D BUDGET AND FINANCE

78D-3 MOVED that we table for study and clarification the 'Proposed Standard Operating Procedures for Districts and World Church Extension Areas Outside the U.S.A.' (re: expenditure of funds) to be voted on later. (M-Arehart/2-Cureton; unanimous vote)

78D-4 Whereas the requests for loans to individuals within the UFMCC are being received with increasing frequency, and
Whereas funds are not available from the general fund of the UFMCC, and
Whereas most of the Districts within the UFMCC have surplus funds,
BE IT RESOLVED THAT no loans are to be made from the General Fund or special accounts of the UFMCC, the only exception to be UFMCC paid staff, loans for whom must be specifically approved by vote of the Board of Elders. In all other cases, the request and the need is to be communicated to the appropriate district coordinator.
(M-Cureton/2_Arehart; unanimous vote)

[Attachment J11]

CUNNINGHAM: REPORT ON RELIGIOUS INSTITUTES - January 4, 1978
EXCERPT

"To Sin is Human --To Serve is Divine"

It has long been the practice of those not serving the Ministry of our Lord directly to take to religious orders and closet themselves to pray for the forgiveness of the sins of the world. As we know, it takes a special type of person to do this. We are aware that there are individuals of this type in our Fellowship.

To create a department of "Holy Orders" we must be aware of those persons wanting to be a part of this movement. FIRST is the individual who wishes to recreate the denomination from which they escaped. To create a world where they can be religious without too much responsibility. In other words a world of pagentry and continued look of being pious. SECOND is the person who feels called to serve the Lord through service and prayer. This service would be done in silence and humility.

This commission would address itself to the second individual described above. There is a need for dedicated lay persons in this Fellowship. Those individuals who could give time to positions such as office clerks, gardners, janitors, kitchen help, medical services and teachers, etc. Looking into the future, these persons would serve in schools, hospitals, retirement centers and other facilities created by UFMCC.

As you perhaps have guessed, I am suggesting that we copy (to a degree) the very efficient administrative operations of the Roman Church. This would save not only money and time (Research) but would also give a home to the religious lay person.

My plan for the coming year calls for action not just dialogue. I Pray that the Elders would allow me permission to relieve any individual appointed to this commission for a) inactivity, b) disregard for the goals of this commission, and c) any actions that would lead us to believe that there is a movement to create a group that would be foreign to the beliefs and practices the UFMCC. The last would be important to stop before it progressed too far.

This commission will place a fleece before the Lord asking for a sign within the next two years as to the necessity of and the need for the continuation of this commission.

The Lord's Will be done!

I remain, Your brother because of Christ,

/s/ Rev. R. J. Cunningham, Chairperson

[Attachment 78J3-1]

BOARD OF WORLD CHURCH EXTENSION

Task Definition
January 1978

STRUCTURE:

1) Executive Secretary
2) District Coordinator: Australasia
3) District Coordinator: Canada
4) Church Extension Officer: United Kingdom & Western Europe
5) Member-at-Large, USA: appointed by Bd of Elders

TASK:

A. General Conference Directive: Article VI.D, UFMCC By-Laws:

"...The Board of World Church Extension shall be directed by the Board of Elders to continue to develop an outreach in response to interested groups throughout the world..."

B. Definition of terms - "to develop an outreach" in response to interested groups...

1) To identify and to implement correspondence with persons and groups throughout the world; to inform them of the aims and goals of the UFMCC; to encourage them in the formation of groups identifying themselves as a part of the UFMCC; to discover and develop persons within the area who have the qualifications to pastor and to serve as administrators of UFMCC groups and structures.

To this end (a) a packet of materials shall be developed (including By-Laws, the FFO report, and other pertinent material) in various languages which shall be sent to persons or groups making serious inquiry

(b) regular monthly correspondence shall be undertaken by an appropriate member of the Board of World Church Extension, this member to be appointed by the Secretary of the Board of World Church Extension, and that all such correspondence be translated into English (if necessary) and filed with both the Clerk of the Board of Elders and the Secretary of the Board of World Church Extension.

2) Wherever possible, the Board of Elders will send a representative into areas targeted for development; to undertake a fact finding study to provide all necessary information to tailor a plan for evangelizing that area considering its own peculiar circumstances and our own unique ministry.

3) At the appropriate time - to appoint personnel and establish a structure coordinating all groups within a World Church Extension area.

RECOMMENDATIONS OF CHURCH EXTENSION COMMITTEE , 19 NOV '77
(EXCERPT)

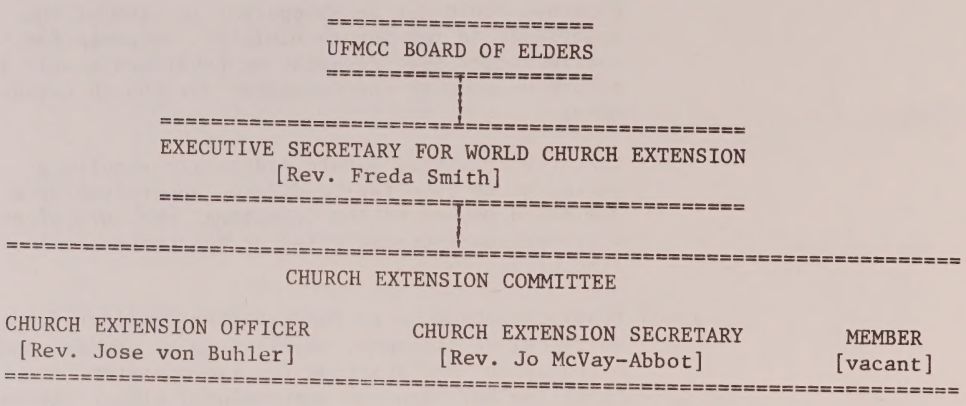
Resolved:

(i) that although the autonomous right of chartered churches could not be abrogated, in view of the importance to the future ministry, requests for consideration for licensing as Exhorters should in future be made to the Committee for Church Extension;

(ii) that the Committee should ordinarily require a period as an Exhorter-Candidate, supervised by a nominated member of the Committee, the term of such a probationary period being at the Committee's discretion;

(iii) that, satisfied as to the Exhorter-Candidate's spiritual development, application to studies and preparation, and aptitude for the ministry, the Committee may then, as appropriate, either recommend the Exhorter-Candidate to a chartered church for licensing, thus coming under the supervision of the Pastor of that church, or itself issue a license and direct the Exhorter to serve a specified congregation under the supervision of a nominated member of the Committee.

REPORT ON VISIT TO THE UNITED KINGDOM...DECEMBER, 1977
(EXCERPT)
REV. ELDER FREDA SMITH



Duties of Church Extension Officer (C.E.O.)

The duties of the C.E.O. will be parallel to those of a Coordinator of Church Extension in other geographical areas:

1. Represent the Board of Elders
2. Has authority to recommend to Elders candidates for licensing to professional ministry
3. Has authority to implement new Study Groups and appoint Worship Coordinators for Study Groups and Missions
4. Has the right to visit in local church groups etc., advise clergy and laity of and insure conformity to the By-Laws and directives of the UFMCC General Conference

Duties of Church Extension Secretary

1. Receive tithes due the UFMCC, which shall be held in the name of Church Extension Fund UFMCC
2. Produce monthly newsletter for the promotion of the UFMCC in the United Kingdom and Western Europe
3. Submit a quarterly statement of receipts and expenditures of funds to the UFMCC Treasurer, the Church Extension Officer and the member church groups

Duty of Church Extension Committee

Shall confer no less than quarterly for the discussion of mutual goals and aims, fellowship and establishment of new study groups, etc.

787-2 MOVED that the Board of Elders approve the request of Ms. Dorian Ford to write the Official History of the UFMCC. Rev. Perry is to serve as liaison to this project and is requested to arrange for specific written agreements between Ms. Ford and the UFMCC indicating, among other things, that UFMCC has sole and complete editorial control and publishing rights to the work. (M-Arehart/2-Hose; unanimous vote; Rev. Sandmire and Smith absent)

THESE MINUTES SHALL REFLECT THAT it is the general intention of the Board of Elders, after review and examination of the work of our Commissions and Committees, to suspend all appointments to these areas until task definitions are prepared and adopted. This will be the responsibility of the committee or commission or task force chairpersons working with the liaison elder for each area. It is our feeling that it is unfair to our people to ask them to undertake a responsibility or project without first defining what that responsibility or project is.

Respectfully submitted,

Carol S Cureton

(Rev.) Carol S. Cureton
Clerk, Board of Elders

Attachments:

78C-3	Procedures & Requirements for the Professional Ministry
78F-2	Elder Smith - Report on visit to UK
78F-3	Recommendations of Church Extension Committee, 19 Nov '77
78J3-1	Task Definition: Board of World Church Extension
J11	Cunningham: Report on Commission on Religious Institutes
78R-4	Advisory Letter: Responsibilities/Privileges...

W ADMINISTRATION AND ORGANIZATION

78W-1 MOVED that the Board of Elders request the Treasurer to include appropriate attorney's fees and legal services in the next UFMCC budget. (M-Cureton/2-Hose; unanimous vote; Rev. Sandmire, Smith and Wilson absent)

78W-2 MOVED that the Rev. Stan Harris be asked to prepare a draft of his proposed manual on Rites and Sacraments. This draft is to be submitted to the Board of Elders for final approval. (M-Cureton/2-Hose; unanimous vote; Rev. Sandmire and Smith absent)

78W-3 MOVED that Elder Cureton be appointed to direct a task force of her choice to prepare packets of introductory material for study groups, missions, churches, worship coordinators, etc. (M-Wilson/2-Hose; unanimous vote; Rev. Sandmire and Smith absent)

78W-4 MOVED that Rev. Cureton's honorarium be increased to $800/mo when salary to lay administrator's position is terminated. (M-Hose/2-Wilson; unanimous vote; Rev. Sandmire and Smith absent)

THESE MINUTES SHALL REFLECT THAT the Board of Elders requests both Tara Thomas and Jack Kuiken to prepare written proposals in their areas of expertise for our consideration.

THESE MINUTES SHALL REFLECT THAT the Board of Elders requests Elder Sandmire to draft a statement of the "value of the UFMCC to the community -- why support us?" This draft to be distributed to the Board of Elders prior to the next meeting.

THESE MINUTES SHALL REFLECT THAT the Board of Elders requests that Mr. Jay McManus meet with us during our June meeting.

THESE MINUTES SHALL REFLECT THAT the April 6th report on future sites for MCC Groups be sent to each USA District Coordinator.

X BOARD OF COUNSELORS TO THE BOARD OF ELDERS - No action taken

Z MISCELLANEOUS

78Z-1 MOVED that the following disposition of delinquent insurance payments be instructed:

Rev. Bob Miller - refer to MCAC
East Bay MCC - letter to Board with UFMCC's understanding of their liability
Rev. Jay Deacon - deduct $20 erroneous charge and bill remainder
Rev. Frank Crouch - write off entire amount
Rev. Howard Gaass - accept deferred payment proposed
Rev. Alice Jones - MCC SLC has agreed to pay
MCC-LA - Rev. Perry to check with LA treasurer
Ms. Edith Perry - UFMCC agreed to pay premium only while she was employed as switchboard operator; UFMCC failed to cancel at end of employment, therefore, premium is UFMCC responsibility; write off entire amount.

unanimously approved by the D.R.C. The decision of the D.R.C. is final. The license goes into effect at the July/August meeting of the MCAC, when they receive the reports of the D.R.C., and report the results to the Clerk of the Board of Elders. Upon receiving the report of the MCAC, the Clerk of the Board of Elders will issue licenses to all recognized UFMCC ministers.

RE-LICENSING: In order to be re-licensed, every licensed minister must process his/her application first through his/her local church body (same as above), and then through the D.R.C. If the decision of the D.R.C. is to re-license, that decision is final. The renewed license will be issued by the Clerk of the Board of Elders after the MCAC receives the report of the D.R.C. and reports it to the Clerk.

If the decision to relicense is not unanimous, or if it is a negative decision, the licensed minister may appeal that decision to the MCAC at their July/August meeting, either in writing, or in person. The request for appeal must be made in writing to the Chairperson of the MCAC at least TWO WEEKS prior to the meeting, or the appeal may not be considered.

The decision of the MCAC is final. (There is NO appeal to the Board of Elders.)

ORDINATION CANDIDACY AND ORDINATION

A minister who has been licensed for one year may submit an application for ordination to the D.R.C. If recommended by the D.R.C. the minister will then submit the application, together with the title and proposed outline for the thesis topic, to the Chairperson of the MCAC, requesting an appointment to meet with the MCAC interview team at their next scheduled meeting. If the MCAC approves the thesis topic, the applicant will be considered a candidate for ordination.

The ordination candidate should schedule an appointment with the MCAC during a future meeting to request final approval for ordination. The candidate may be requested to submit additional materials (transcripts, certificates, evaluations, etc.) to update the application during the candidacy period. The ordination thesis is due two months before the final interview.

THE DISTRICT REVIEW COMMITTEES

The District Review Committees (D.R.C.) for each District will consist of three ministers appointed by the Board of Elders. These persons may not be on the Board of Elders, or voting members of the UFMCC MCAC. Members of the District Review Committees are ex-officio members of the MCAC, with voice but no vote. When possible, the members of the D.R.C. will be ministers who reside in the District and will be ordained ministers. If a licensed minister is appointed, his/her application for Re-license must be reviewed by the UFMCC MCAC, and will not be reviewed by the D.R.C.

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The license of the Licensed Minister expires automatically after one year, and to continue ministry within the Fellowship, application for RE-LICENSE must be made. The application for re-license is to be accompanied by book reviews and a bibliography, as described in Item 6, above.

If a licensed minister is denied re-relicense, (s)he may appeal that decision to the MCAC (see procedures).

WORLD CHURCH EXTENSION MINISTRY

Recognizing special needs in the areas of World Church Extension, a request for licensure of a candidate serving in an area of World Church Extension that has not been named as a District by the Board of Elders may be processed as follows:

If any Coordinator of Church Extension (after consulting with other Pastors in his/her jurisdiction) recommends the licensing of an individual, the Board of Elders will consider the application, and as needed and qualifications warrant, may license the individual. This license is to be reviewed by the Ministerial Credentials and Affairs Committee at the time of their next meeting.

REQUIREMENTS FOR ORDINATION

Candidates for ordination shall meet the following minimum requirements to be considered by the Ministerial Credentials and Affairs Committee of the Fellowship: (Note--meeting these requirements does NOT guarantee that ordination will be granted.)

1) Personal commitment to a full-time ministry in the Fellowship for the remainder of the candidate's professional life.

2) An active Licensed Minister in the Fellowship for at least one year. (NOTE: Ordination should by no means be considered automatic after having served one year as a licensed minister.)

3) A total of 90 credit hours (three academic years) in relevant subjects from an accepted college or bible school (including correspondence courses) -OR- equivalent experience in the ministry and applicable professional fields -OR- an acceptable combination of the preceding two items.

4) A 20-30 page thesis on a subject selected by the candidate and approved by the MCAC (see procedures). The material is to be an original research work by the candidate and is to be double-spaced typewritten with the original copy suitably bound for retention in the library of the Samaritan Theological Institute. The bound copy and four additional copies are to be processed with the application for ordination. This thesis is due two (2) months before the candidate is interviewed, and should be sent to the Chairperson of the MCAC.

The candidate for ordination will be evaluated on his/her commitment to the ministry, proven leadership abilities (spiritual and administrative), proven dedication and loyalty to the Fellowship, and personal example of Christian life, among other things.

PROCEDURES:

LICENSING: All applications for license (except for World Church Extension areas -- see above) must be processed first through the local church body in which membership is held, and then must be reviewed by the D.R.C. at the designated Conference. In order for a person to be licensed, (s)he must be

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UFMCC Form B-005
February 1978

PROCEDURES AND REQUIREMENTS FOR THE PROFESSIONAL MINISTRY
(Supersedes all previous forms.)

REQUIREMENTS:

Candidates for the licensed ministry shall meet the following minimum requirements to be considered by the Ministerial Credentials and Affairs Committee of the Fellowship. However, meeting these requirements does NOT guarantee that license will be granted.

1) Member in good standing of a local MCC for at least one year prior to meeting with the District Review Committee (any exception must be authorized by the Board of Elders.)

2) Licensed Exhorter of a local Chartered MCC for at least six months prior to meeting wth the District Review Committee (D.R.C.) -OR- a person holding ministerial credentials in another recognized denomination whose intent to pursue the professional ministry within the Fellowship has been made clearly known (in writing) to the local District Coordinator AND the Board of Elders at least six months prior to making application to the D.R.C. for the UFMCC ministry. This intent is expressed through the Pastor and the Board of Directors of the local MCC, of which the candidate is a member. (Any exception must be authorized by the Board of Elders.)

3) A total of 60 credit hours (two academic years) in relevant subjects from an accepted college or bible school (including correspondence courses) -OR- two years concentrated training in a recognized seminary -OR- four years of active lay or professional ministry in a recognized religious body -OR- an acceptable combination of the preceding three items.

4) A written statement, no longer than one typed page, on the candidate's opinions and understanding of Fellowship goals and procedures.

5) A 10-20 page paper, double-spaced typewritten, on the candidate's statement of Christian Faith and statement of Call to the Christian Ministry. The District Review Committee will read the paper and be prepared to discuss it with the candidate at the formal review during the designated District Conference. Recognizing the wide range of views within the Christian Faith, no candidate is to be rejected solely on the grounds of theological differences with the member(s) of the committee; however, Fellowship doctrines as specified in the By-Laws must be considered. Also, candidates are expected to appreciate the diversity of theological views within mainstream Christianity.

6) Two book reviews on full-length publications related to spiritual growth, church administration, theology, or similar subjects -AND- a bibliography of books read within the past year with the candidate prepared to discuss these books.

The candidates for licensing will be evaluated on their involvement in their local MCC, their maturity, their reliability in service, their consistency in purpose, their training and experience, and their loyalty to the Fellowship, among other things. Ministers working within the framework of the Fellowship must have abilities and qualities that will permit them to properly represent the Fellowship; therefore, candidates who have credentials from another denomination must meet all of the above requirements. The decision of the D.R.C. is final.

78R-6 MOVED that Elders respond to question "If in October our church elected 6 delegates and in December reduced active membership on rolls to 386, how many delegates are eligible to vote at the subsequent District Conferences" by indicating that the number of eligible delegates must be determined by the membership count at the time of each conference.In the specific case mentioned above, the number of lay delegates would be 4. (M-Wilson/2-Arehart; unanimous vote)

S GENERAL CONFERENCE

78S-1 MOVED that Board of Elders authorize Rev. Perry to set up an official display of historic material relevant to the UFMCC, working with a committee of his choice. (M-Cureton/2-Hose; unanimous vote; Rev. Sandmire absent)

78S-2 MOVED that theme for 1979 General Conference be designated, "...For such a time as this...!" Esther 4:14. (M-Cureton/ 2-Wilson; unanimous vote; Rev. Sandmire absent)

THESE MINUTES SHALL REFLECT THAT the contract with the Biltmore Hotel for August 13-19, 1979, has been signed.

THESE MINUTES SHALL REFLECT THAT publicity schedule for this conference will be developed by LA Elders. In conjunction with this, the Elders will announce a poster contest for the conference, with the posters to emphasize conference theme. An award will be given for the poster chosen. This contest should be announced in the next issue of In Unity.

THESE MINUTES SHALL REFLECT THAT the following names were discussed as possible speakers for General Conference 1979:

Margaret Mead
Ellen Barrett
Barbara Jordon
Rod McKuen
Dr. James Cone (Union Theo.)
Midge Costanza
Jane Fonda
Phil Donahue
Julian Bond
Dr. Ralph Blair
Corretta King

T MINISTER'S CONFERENCES

78T-1 MOVED that Board of Elders extend to MCC Portland and to Elder Wilson and to Dr. Snelling and to STI personnel our expression of thanks for their part in making 1978 conference a success. (M-Hose/2-Arehart; unanimous vote)

THESE MINUTES SHALL REFLECT THAT Rev. Perry is asked to check on camp and/or resort in general LA area that can be used for Western Ministers' Conferences and that can offer the same general facilities as Lake Byrd Lodge.

V ECUMENICAL RELATIONS

78V-1 MOVED that Elder Wilson be asked to explore the possibility of the UFMCC sending an observer(s) to World Council of Churches meeting in 1982. (M-Hose/2-Cureton; unanimous vote; Rev Sandmire and Smith absent)

THESE MINUTES SHALL REFLECT THAT The Board of Elders will request STI to prepare an Exhorter's Training Program that can be offered for use by local Pastors.

O OFFICE OF LAY CONCERNS

78O-1 MOVED that Board of Elders inform Mid-Central Board of Home Missions that they may not elect or appoint members to Office of Lay Concerns. The representative from each District must be elected by the Lay Delegates of that Conference. (M-Arehart/2-Cureton; unanimous vote; Rev. Sandmire and Smith Absent)

R PROCEDURES AND DEFINITIONS

78R-1 MOVED that Board of Elders issue the following statement: "District lay persons may serve as assistant District Coordinators, but may not assume the position of District Coordinator. Districts must provide Standard Operating Procedure to cover the situation existing when the assistant(s) is/are laity and an vacancy occurs in the office of District Coordinator. Until Districts have adopted such SOP's, the Board of Elders will appoint an acting District Coordinator to serve until the next District Conference. (M-Hose/2-Wilson; unanimous vote)

78R-2 MOVED that the B of E affirm the mail ballot voting to change the wording of motion 77R-7 to the following: "Persons must be members of local MCC church bodies at least two weeks prior to a congregational meeting in order to have voting privileges at that meeting." (M-Cureton/2-Arehart; unanimous vote)

78R-3 MOVED that B of E answer the question from Rev. McDermott asking whether or not there has been an official statement from the Board indicating how close two MCC congregations can be located with respect to each other, by informing him that there is not at this time an "official" statement. Further that it is the feeling of the Board of Elders that there must be a real need for a new group in a community and not just an angry response to a previous person or action. Further, it is emphasized that the Board of Home Missions has the specific responsibility for starting new works. (M-Wilson/2-Arehart; unanimous vote)

THESE MINUTES SHALL REFLECT THAT Rev. Sandmire is requested to prepare a draft statement on the subject of beginning new groups in areas already served by MCC. This draft to be distributed to the Elders prior to their next meeting.

78R-4 MOVED that the Board of Elders adopt the "Proposed Response to Questions about Responsibilities/Privileges of Study Groups and Missions with regard to 'Membership'" as drafted by Rev. Sandmire. [See attachment 78R-4](M-Sandmire/2-Cureton; unanimous vote)

78R-5 MOVED that Board of Elders extend our expression of thanks to Rev. Sandmire for outstanding job of draft response above. (M-Cureton/2-Smith; unanimous vote; Rev. Sandmire abstaining)

J31 BY-LAWS COMMITTEE

THESE MINUTES SHALL REFLECT THAT Elder Hose was assigned the job of preparing a task definition for this Committee. This is to be distributed to the B of E prior to the next meeting.

J32 GENERAL CONFERENCE RESOLUTIONS COMMITTEE - No action taken

J33 NATIONAL EVANGELISTIC TEAM

THESE MINUTES SHALL REFLECT THAT Rev. Cureton, serving as liaison to this team, reported that TEAM has incorporated in the state of Texas as the NEW FREEDOM EVANGELISTIC TEAM and will be known as that hereafter. The Team is no longer "commissioned" by the Board of Elders, but rather is a private endeavor of an Ordained Minister in this Fellowship, specifically The Rev. Ron Anderson. Pursuant to their incorporation, the UFMCC is no longer legally liable for the team's bus or any accidents that they might be involved in.

With specific regard to the credentials of any professional UFMCC ministers involved with this or similar efforts, the Board of Elders refers all decisions to the MCAC.

J34 COMMITTEE ON CHURCH HYMNODY

78J34-1 MOVED that the Board of Elders request quarterly reports from the chairperson of the committee on Church Hymnody. Further, that Elder Cureton serve as liaison to this committee. (M-Wilson/2-Arehart; unanimous vote; Rev. Sandmire and Smith absent)

J50 UNIVERSAL FELLOWSHIP PRESS

THESE MINUTES SHALL REFLECT THAT the U.F.P. has been disbanded as an organizational entity and retained only as the publishing name for UFMCC publications. The Department of Publications/ Church Services will now handle matters previously referred to U.F.P.

78J50-1 MOVED that Board of Elders request Rev. Sandmire to investigate and report on the feasibility of separating the account of Publications/Church Services from the General Fund. This report to be made by the next meeting. (M-Cureton/2-Wilson; unanimous vote; Rev. Sandmire and Smith absent)

78J50-2 MOVED that Rev. Perry be assigned the job of preparing a task definition for Department of Publications/Church Services Editorial Review Board. This draft to be distributed to the Board of Elders prior to the next meeting.

L WASHINGTON, D.C. FIELD OFFICE - No action taken

N SAMARITAN THEOLOGICAL INSTITUTE

THESE MINUTES SHALL REFLECT THAT the Board of Elders will ask STI to prepare the Polity Test for testing prospective UFMCC ministers, etc.

78J30-3 MOVED that the following persons be named as District Review Committee (D.R.C.) members:

The Rev. Ed Hougen, Facilitator, Northeast District
Gil Lincoln
Jose Mojica
Shelly Hamilton, alternate

The Rev. Frank Scott, Facilitator, Mid-Atlantic District
Stan Harris
Don Borbe
Gil Lincoln, alternate

The Rev. Tom Bigelow, Facilitator, South Atlantic District
Keith Davis
Howard Wells
Lee Carlton, alternate

The Rev. Joseph Gilbert, Facilitator, Southeast District
Lee Carlton
Evan St. Ives
Art Fleschner, alternate

The Rev. Howard Gaass, Facilitator, Great Lakes District
Ken Martin
Valarie Bouchard
George McDermott, alternate

The Rev. Art Ramirez, Facilitator, Mid-Central District
Jim Harris
Joan Johnson
Bob Darst, alternate

The Rev. Don Eastman, Facilitator, South Central District
Ron Pannell
L. Robert Arthur
Joseph Gilbert, alternate

The Rev. L. Robert Arthur, Facilitator, Southeast District
Jeffrey Pulling
Tere Roderick
June Norris, alternate

The Rev. Stan Roberts, Facilitator, Northwest District
Gary Wilson
Ann Montague
Tom Taylor, alternate

The Rev. Robert Wolfe, Facilitator, Canadian District
Phil Speranza
David Gunton
JoAnne Monti, alternate

The Rev. Art Cazeault, Facilitator, Australasian District
Jan Weymouth
Peter Alexander-Smith
Margaret Breckenridge, alternate

(M-Wilson/2-Arehart; unanimous vote; Rev. Sandmire and Smith absent)

78J15-2 MOVED that the following chairpersons be appointed to the various Task Forces of the Commission on Innovative Ministries and that no other specific appointments be made until Task Definitions for each area are available:

AGING	Mr. Paul McCreary (Tampa)
HANDICAPPED	Mr. Art McDonald (North Carolina?) Ms. Sharon Lamb (St. Louis) Assistant
DEATH & DYING	Rev. Michael Nortstrom (Providence)
TransGender	Rev. Renee Hein (Adelaide, Australia) Ms. Ann Keast (Detroit) Assistant
COUNSELING	Ms. Sandra Breitmayer (Twin Cities)
CHEMICAL DEPENDENCY	Rev. Buff Fisher (Tuscon) Rev. Steve Quesnell (Fresno)

(M-Cureton/2-Arehart; unanimous vote; Rev. Sandmire, Smith and Wilson absent)

J30 MINISTERIAL CREDENTIALS AND AFFAIRS COMMITTEE

78J30-1 MOVED that the following be made:

The Rev. Robert Cunningham	- Chairperson
Charles Larsen Larry Uhrig Bonnie Daniel Jim Dykes	- Chair, Concerns
John Gill Jim Glyer Roy Birchard Jeri Harvey	- Chair, Standards
Austin Amerine	- Alternate Member

(M-Cureton/2-Arehart; unanimous vote)

78J30-2 MOVED that the following statement be sent to the MCAC:

"Pursuant to Article IV,A.1.a of the UFMCC By-Laws, the MCAC has the authority and responsibility to establish requirements for the professional ministry. The Board of Elders reminds the members of the MCAC that the establishment of these requirements is not contingent upon the approval of General Conference. Therefore, the adoption of revised requirements may be announced and implemented after being passed by the MCAC.

"It is the request of the Board of Elders that these requirements be given to the UFMCC General Offices in Los Angeles for distribution."

(M-Wilson/2-Arehart; unanimous vote; Rev. Sandmire absent)

ministry of the Board of Campus without first having the administrative and financial abilities for follow-through. It is the feeling of the B of E that Mr. Berry should help us in this decision making process.

J3 BOARD OF WORLD CHURCH EXTENSION

78J3-1 MOVED that the Board of Elders approve the task definition and job description and structure outlined by The Rev. Freda Smith. [See attachment 78J3-1] (M-Cureton/2-Wilson; unanimous vote; Rev. Sandmire absent)

J4 BOARD OF TRUSTEES, SAMARITAN THEOLOGICAL INSTITUTE - No action taken

J10 COMMISSION ON FAITH, FELLOWSHIP AND ORDER

THESE MINUTES SHALL REFLECT THAT the two names proposed for consideration to chair this commission are The Rev. Jay Deacon and The Rev. Roy Birchard. No decision was made at this meeting and the Elders are asked to submit any other names to be considered to the other Elders before the next meeting.

J11 COMMISSION ON RELIGIOUS INSTITUTES

THESE MINUTES SHALL REFLECT THAT Elder Smith will investigate possible chairs for this commission with the understanding that they will abide by the general philosophy outlined in the Report dated January 1978 submitted by The Rev. Bob Cunningham. [See attachment J11]

J12 COMMISSION ON GOVERNMENT, STRUCTURES AND SYSTEMS

78J12-1 MOVED that the Clerk correspond with Mr. Al Smithson concerning GSS Commission and that Board of Elders request him to meet with B of E during June Elder's Meeting. UFMCC will fund travel if necessary. (M-Wilson/2-Arehart; Yea: Hose, Smith, Arehart, Wilson; Nay: Cureton; Rev. Sandmire absent) Motion Passed.

J13 COMMISSION ON CHRISTIAN SOCIAL ACTION

THESE MINUTES SHALL REFLECT THAT Elder Wilson will draft recommendations concerning the appointments to this commission as well as task definitions prior to the next meeting and will distribute them to the Board of Elders.

J14 COMMISSION ON CHRISTIAN EDUCATION

THESE MINUTES SHALL REFLECT THAT Elder Arehart will draft task definition and recommendations and distribute them to the Board of Elders prior to the next meeting.

J15 COMMISSION ON INNOVATIVE MINISTRIES

78J15-1 MOVED that B of E approve the $50.00 registration fee for Mr. Paul McCreary to attend the 7th Annual meeting of NICA, April 12-14, 1978 at the Rodeway Inn in St. Louis, Mo., with the stipulation that Mr. McCreary prepare a discussion outline and/or presentation based on this meeting that can be used by local church groups.

78I-3 MOVED that the Board of Elders send the following mail-gram to The Rev. C. Shawn Farrell: "It is the unanimous decision of the Board of Elders that you be requested to honor the January 2 mail-gram from the Board of Home Missions GLD and immediately discontinue your professional affiliation with Cascade Community Church and move from the Akron, Ohio area. Please communicate your decision to the Clerk of the Board of Elders on or before February 10. 1978. Failure to comply with GLD directive by the above date will result in your being charged with disloyalty and unbecoming conduct." (M-Arehart/2-Smith; unanimous vote.)

78I-4 MOVED that Board of Elders refer The Rev. Paul Breton to the MCAC to clarify his status with regard to the active ministry, with the advice and counsel that the B of E does not feel that he should return to active status at this time. (M-Wilson/ 2-Cureton; unanimous vote.)

THESE MINUTES SHALL REFLECT THAT it is the decision of the Board of Elders that this board does not have the authority to either put ministers on inactive status or to return them to active status. When these actions were taken in the past, they were taken in good faith, but after re-evaluating the By-laws statements the B of E has decided to refer all further requests for change in status to the MCAC. A letter explaining this decision is to be sent to all "inactive ministers".

J BOARDS, COMMISSIONS AND COMMITTEES

J1 BOARD OF INSTITUTIONAL MINISTRY (USA)

THESE MINUTES SHALL REFLECT THAT the volunteer, Mr. John Wilds, working in Institutional Ministry has noted his need for some financial support in order to be able to continue his work there. It is further noted that this is not a budgeted postion and can not be covered from monies from the UFMCC general fund. A letter writing campaign is under way to raise funds from outside sources. These funds when received will be put into a special savings account from which Mr. Wilds will draw honoria.

78J1-1 MOVED that the Clerk communicate to both Rev. Arthur and John Wilds this financial understanding, so that there is a clear definition of conditions and mutual agreement that no monies from the General Fund will be used for funding Mr. Wilds. (M-Wilson/ 2-Arehart; unanimous vote; Rev. Sandmire absent)

78J1-2 MOVED that Elder Arehart be assigned to draft a proposed structure for Institutional Ministry outside the USA. This draft to be distributed to the Board of Elders prior to the next meeting. (M-Cureton/2-Wilson; unanimous vote; Elders Sandmire, Smith and Wilson absent)

J2 BOARD OF CAMPUS MINISTRY

THESE MINUTES SHALL REFLECT THAT the Clerk is requested to communicate with Mr. Bob Berry the Board of Elders general discussion and concern that we not undertake the important

78C-3 MOVED that the Southeast District be defined as follows: Florida, South Georgia (125 miles from border), South Alabama and South Mississippi

(M-Arehart/2-Wilson; unanimous vote; Rev. Sandmire absent)

THESE MINUTES SHALL REFLECT THAT The Rev. Angie Umbertino will serve as Acting District Coordinator of the Great Lakes District until the next District Conference at which time the District will elect a Coordinator. The Rev. George McDermott will serve as Assistant.

THESE MINUTES SHALL REFLECT THAT District Coordinators are requested to maintain a file on each minister serving in his/her district and to forward that file to the appropriate Coordinator when the minister moves.

H CHURCH BODIES

78H-1 MOVED that MCC Twin Cities By-Laws and restated articles of incorporation be referred to an attorney for competent legal opinion and advice to the Board of Elders -- to be completed by the next Elder's meeting. Further, that the MCC-TC Board of Directors be advised of this action and instructed not to proceed with the adoption of the Articles until advised by the Board of Elders. (M-Cureton/2-Arehart; unanimous vote; Elders Sandmire, Smith and Wilson absent)

78H-2 MOVED that MCC Seattle By-Laws be approved with Elders suggestions included as recommendations, and with the instruction that the section on "Membership" be changed to reflect the change in UFMCC By-Laws (i.e. 'or' is changed to 'and'). (M-Hose/2-Cureton; unanimous vote; Elders Sandmire, Smith and Wilson absent)

78H-3 MOVED that MCC Albuquerque By-Laws be approved with the Elder's suggestions included as recommendations. (M-Hose/2-Arehart; unanimous vote; Elders Sandmire, Smith and Wilson absent)

I PROFESSIONAL MINISTERS AND WORSHIP COORDINATORS

78I-1 MOVED that resignation of Jack Isbell, III from the professional ministry of the UFMCC be accepted. (M-Cureton/2-Wilson; unanimous vote)

78I-2 MOVED that resignation of The Rev. C. Shawn Farrell from MCAC, pursuant to notice from Rev. Perry that her removal from that committee would be requested during Jan. Elder's meeting, be accepted. [note: Rev. Hose chairing this portion of meeting] (M-Perry/2-Sandmire; unanimous vote)

78F-2 MOVED that the Board of Elders approve the Church Extension Committee for Great Britain and Western Europe as outlined and defined by Elder Smith on her visit to England. (See attachment 78F-2) (M-Arehart/2-Wilson; unanimous vote)

78F-3 MOVED that the Board of Elders accept the recommendations of the Church Extension Committee dated 19 Nov 1977 as written. (See attachment 78F-3) (M-Sandmire/2-Wilson; unanimous vote)

78F-4 MOVED that Jose von Buhler and Jo McVay-Abbott may name the third person to serve on the Church Extension Committee. (M-Sandmire/2-Wilson; unanimous vote)

78F-5 Moved that UFMCC begin to send $100.00 per month to Nigeria and to South Africa. Rev. Freda Smith to write to both groups to inform them. [This action based on fact that we currently have approx. $3000 left on WCE books.] (M-Sandmire/ 2-Smith; Yea: Hose, Sandmire, Smith, Arehart, Wilson; Nay: Cureton) Motion passed.

THESE MINUTES SHALL REFLECT THAT Rev. Smith will write UK indicating an intention to review their requests for additional funding after the World Church Extension offerings are received.

THESE MINUTES SHALL REFLECT THAT Rev. Sandmire reported that designated WCE funds will now be put into a savings account to await expenditures.

THESE MINUTES SHALL REFLECT THAT Rev. Wilson will write John Paul (India) indicating budget commitments and financial situation; UFMCC will give moral support now and not promise anything concrete until we can realistically follow through.

THESE MINUTES SHALL REFLECT THAT The Rev. Rhea Miller is currently in southern Mexico and is now registered as a full time student. She is now under the jurisdiction of WCE.

G DISTRICTS

78G-1 MOVED that the state of Virginia be included in the Mid-Atlantic District. Rev. Nancy Wilson to be the liaison Elder. (M-Arehart/2-Hose; unanimous vote; Rev. Sandmire absent)

78G-2 MOVED that the states of Georgia, Alabama and Mississippi be divided as follows:

Georgia	Columbus, Macon & north.....	South Atlantic
	Savannah & south.....	Southeast
Alabama	Birmingham & Montgomery.....	South Atlantic
	Mobile & surrounding area...	Southeast
Mississippi	Jackson & north.....	South Atlantic
	Biloxi & Gulfport.....	Southeast

(M-Arehart/2-Wilson; unanimous vote; Rev. Sandmire absent)

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

Post Office Box 5570 - Los Angeles, California 90055 (213) 680-211

ELDER'S MEETING IN PORTLAND, OREGON
January 31 - February 2, 1978

ATTENDANCE: Elders Perry, Hose, Sandmire, Cureton, Smith, Arehart and Wilson.

A MISSION STATUS REQUESTS

78A-1 MOVED that MCC Pensacola, Florida be recognized as a Mission congregation in the UFMCC with the admonition that the District Coordinator maintain close communication with the group. (M-Hose/2-Wilson; Yea: Hose, Smith, Arehart, Wilson; Abstain: Cureton; Rev. Sandmire Absent). Motion Passed.

B CHARTER REQUESTS - No Action Taken

C CREDENTIALS REQUIREMENTS AND APPEALS

78C-1 MOVED that Board of Elders request MCAC to issue a statement of general thinking to DRC's for guidelines for interpreting "relevant subjects, etc." (M-Cureton/2-Wilson; unanimous vote)

78C-2 MOVED that Board of Elders refer MCAC to By-laws committee for request for change in name of MCAC. (M-Wilson/2-Arehart; unanimous vote)

78C-3 MOVED that response to MCAC memo concerning the "Procedures and Requirements for the Professional Ministry" dated September 19, 1979 be approved as attached. (See attachment 78-C3). (M-Wilson/2-Arehart; unanimous vote)

D BUDGET AND FINANCE

78D-1 MOVED that Board of Elders approve Rev. Sandmire's response to MCCR (Houston) with respect to designated funds to World Church Extension.

78D-2 MOVED that Rev. Sandmire be asked to report to the Board of Elders on the possibility/feasibility of changing the UFMCC fiscal year to Jan.-Dec. (M-Arehart/2-Cureton; unanimous vote)

F WORLD CHURCH EXTENSION

78-F1 MOVED that Rev. Sandmire be asked to prepare proposed SOP's for financial operations and use of UFMCC funds for Districts and Church Extension Areas outside the USA. This proposal to be distributed to all Elders prior to next Elder's Meeting. (M-Cureton/2-Arehart; unanimous vote)

ACCEPTED AS AMENDED

WASHINGTON FIELD OFFICE REPORT

1979 General Conference

In the two years since the last General Conference, (August, 1977 through August, 1979) the Washington Field Office of the Universal Fellowship of Metropolitan Community Churches has matured and grown. We have become a true service to the Universal Fellowship and the community at large and more than just a new toy. We continue to strive to do the work of the Lord as the Fellowship sees and mandates it.

Immediately after General Conference in Denver in 1977, the Church Relations Director, the Rev. Roy Birchard, left the Washington Office to begin a new UFMCC congregation in Norfolk, Virginia. The Social Action Director was authorized to hire support staff as the second staff position had to undertake the responsibilities of both co-directors.

That, along with the difficulty in finding capable, qualified and dedicated staff willing to work long hours for little pay, increased the Director's work load tremendously. For long periods during the last two years, the Washington Field Office functioned with only one full-time, paid staff person, the Social Action Director.

However, the publication of the office newsletter, special pamphlets, and resources continued, along with fund raising, speaking tours, lobbying, ecumenical relations, and other activities of the office.

With the hiring of Steve Endean as Executive Director of the Gay Rights National Lobby at the end of 1978, the Washington Field Office of UFMCC was able to lay down the primary responsibility for lobbying the U.S. Congress on Gay rights issues. When this office was created in 1975 one of its mandates from the Fellowship was to lobby the U.S. Congress for the passage of Gay civil rights legislation. Though this was only one of its tasks, it became a very important – and visible – one since no other organization had full-time, professional staff in Washington lobbying Congress for Gay rights. We took a leadership role and maintained it for three years.

With GRNL now in a position to take over the leadership role in the area of lobbying Congress for Gay rights, we can begin to take a more reasonable role in the task. UFMCC has not stopped educating Congress from our position of Christian faith, and the Gay Rights National Lobby has made it clear that it wants our assistance and support. We will continue to be a part of the decision making process and the educational effort in Congress. What we can do, however, is concentrate on the work with Congress that we can do uniquely well. For instance, we may be able to reach certain Members of Congress better because there is an MCC congregation in his or her Congressional District. We are in a position to address religious and moral questions about homosexuality and human rights with more authority than a secular group can. We provide a pastoral ministry to Members of Congress and their staffs, using not only Washington Office staff, but also ministers, exhorters and lay people from Washington and around the nation.

We provide information to Congressional staff people about the broad issue of Gay rights and the narrower (but very important) issue of religion and human sexuality. We are able to mobilize other religious educational offices here in Washington on Gay rights legislation. We are able to utilize our considerable constituency to mobilize support for Gay rights and related issues, and inform Members of Congress through them about our position in this true form of Christian witness.

We have come to be trusted by many Congresspeople and their staffs. One Member of the House of Representatives asked for our assistance when he got opposition from campaign supporters for his co-sponsorship of the Gay rights bill. Another Congressional office called us for help in drafting a response to a letter from the Catholic Archdiocese critical of the Congressperson's support of Gay rights. A third Member of Congress approached this office for counseling about a personal problem.

But there are five other major functions which are a part of the Christian witness of the Washington Field Office in addition to educating Congress. Because of our unique situation as a Fellowship of Christian congregations, our location in the United Methodist Building, and our membership and involvement in a number of ecumenical organizations and activities, the Washington Office is able to be very effective in lobbying the churches.

Our activities in this regard are extensive. The Washington Office has for years been a member of the Washington Inter-religious Staff Council (WISC), an organization of staff people from virtually all of the religious offices in Washington that work in public policy and advocacy areas. WISC meets on a regular basis and includes people from the Washington social action offices of all the mainline denominations, as well as Quakers, Mennonites, Brethren, Unitarians, Evangelicals, Jews and many other faith groups which are represented through their Washington offices.

UFMCC's Washington Office is very active in WISC's task force on civil liberties and civil rights, and through our efforts that task force has included gay rights as a priority issue. We are also involved in the task force on public policy issues affecting women and the Director is a member of the IMPACT Publications Committee. (IMPACT is an inter-religious constituency information and educational effort.) Additionally, the Director attends meetings of the heads of WISC offices each month.

In addition to the meetings and organizational contacts the Washington Office is involved on a virtually daily basis with staff people from other religious offices. Groups use our addressograph system and frequently consult our library. We get frequent requests for information and counseling from other church offices. We have assisted in the preparation of national church studies on human sexuality for the United Church of Christ, the United Presbyterian Church, the United Methodist Church, and the Disciples of Christ, and we have presented a testimony to a number of denominational bodies on Gay rights. Much of the work, however, is done by simple daily contact with us as Christians who are Gay, who work, worship and pray together as a part of the community of faith. The educational value of this contact for national staff people from other denominations is tremendous.

When Joan Clark was fired from her job on the Dallas staff of the Women's Division, Board of Global Ministries, United Methodist Church because she came out as a lesbian, Women's Division staff people based in Washington came to our office for prayer, tears and support. When a national staff person from another denomination (which must remain unnamed) was killed in the tragic Cinema Follies fire in Washington, his colleagues came to your Washington Office seeking to understand his life and death and were met with prayer, support and understanding.

A third aspect of our work has been contact with the Gay caucuses of the same denominations with whom we are in touch professionally in Washington. We enjoy good relations with Dignity, Affirmation (United Methodists), and other gay caucuses. Recently Integrity National renewed its relationship with the UFMCC Washington Field Office, arranging for us to represent Integrity in the U.S. Congress, just as we represent UFMCC.

These correspondence courses are available to everyone in the Fellowship, and over 230 persons have enrolled in them. Anyone may take these college-level courses, and they can be applied as academic credit toward licensure in the UFMCC as a professional minister whether or not the student is officially enrolled in STI.

BOOKSTORE. The STI Bookstore has greatly increased its stock, not only of textbooks, but other interesting books, pamphlets, and essays. Several congregations and individuals have placed orders at the bookstore. A list is available upon request.

LIBRARY. The Institute maintains a library of over 3,000 volumes, of which about two-thirds are catalogued. Also several periodicals are received. There is a great need for funding a librarian to finish the cataloguing, and to develop a periodicals section and a Christian education resource center. Anyone may use the library to read and research on the premises. Lending privileges are extended to STI students and faculty.

PROFICIENCY EXAMINATIONS. The Ministerial Credentials and Affairs Committee requested that STI faculty assist in drawing up the exams, that a faculty committee of four read the exams, and that the Dean's Office administer the exams at sixteen testing sites in the U.S. and Canada. All this was done. It should be noted that the proficiency exams are not "STI" exams. The exams were given their final form and approval by the MCAC Subcommittee on Standards after input was received from STI faculty. The Dean attended the January meeting of this committee in St. Louis as a consultant.

EXCEL. As part of its lay educational outreach, STI sponsors EXCEL, which is a lay program for Christian renewal within the UFMCC. The EXCEL Team is a group of trained laypersons and clergy who put on an intensive weekend experience called Exercise in Christian Community living. The Exercise weekends teach what is fundamental to being a Christian and they send participants back to renew their local congregations. Since 1976 eleven Exercise weekends have been held in the Los Angeles area with about three hundred people attending.

TRUSTEES REPORT

FACILITIES. In August-September, 1978 STI moved from downtown Los Angeles to Hollywood. These new facilities are located in a first-floor suite of an office building. The UFMCC administrative and executive offices are in the same building on the third floor. STI's three-room suite includes classroom, Dean's office, and combination library-study-lounge.

FACULTY. The resident faculty is losing the Rev. James Sandmire and the Rev. Jim Dykes, both of whom will be extension faculty in San Francisco. Additions to the resident faculty include Stanley Conrad (counselor, Ph.D. in progress), the Rev. Nancy Wilson (UFMCC elder and pastor), Paula Schoenwether (professional teacher of journalism, composition, and speech), and the Rev. John Barbone (UFMCC pastor). There are several faculty applications pending.

STAFF. Due to his move to San Francisco, the Rev. Jim Dykes has resigned as President effective this General Conference. STI is grateful for his two years of service at a crucial time in the Institute's growth. The Dean, the Rev. Jeffrey D. Pulling, has been the only full-time staff person, and therefore has functioned as registrar-secretary as well as Dean and instructor. Full-time clerical help is desperately needed, and has been proposed for the 1979-1980 budget.

STATE STATUS AND GRANTING OF DEGREES. In November, 1978 STI was recognized by the State of California, Department of Education, as a religious educational institution operating under the exemption of California Education Code, Section 94303(b). This entitles STI to confer "exempted" degrees upon its graduates. The basic STI degree is a Bachelor of Theology (Th.B.) and signifies completion of 120 credits (60 prior college credits and 60 STI credits). This granting of Bachelor's degrees does not mean that STI is authorized, approved, or accredited by the state or any regional accrediting body. The Institute does not, at present, have the assets or the full-time faculty and staff to qualify for any other state status. STI credits and degrees are recognized only within the UFMCC.

ACCEPTED

REPORT OF SAMARITAN THEOLOGICAL INSTITUTE

TO THE 1979 GENERAL CONFERENCE

LOS ANGELES, CALIFORNIA

ACADEMIC REPORT

In the past two academic years STI has expanded and strengthened its various educational programs. As the officially recognized educational institution of the UFMCC, STI has attempted to provide educational resources for laypeople, ministerial students, and clergy. To accomplish this, STI maintains both resident and extension programs. As of May 1, 1979, there were officially enrolled in STI 16 resident students and 47 extension students. In addition, several hundred persons have audited Samaritan courses and seminars. A description of the academic offerings follows.

COURSES IN RESIDENCE. At the Institute's facilities in Los Angeles, evening classes are held in 11-week quarters (Fall, Winter and Spring). In any given quarter four to six courses are offered. These upper-college-level courses may be audited by anyone or taken for credit by officially enrolled students. The 60-credit program of courses leads to a Bachelor of Theology degree. One person graduated in 1978 and three in 1979. Several students have come to STI for a year or so to supplement their ministerial preparation. The 1978 - 1979 student body came from Indiana, Ohio, Colorado, and Alaska, as well as California. These students from out-of-state have really broadened the sharing atmosphere of classes.

INTENSIVE SUMMER COURSES. In the past two years five intensive summer courses have been held. These are full courses packed into one or two weeks. In June, 1978 "The Johannine Gospel" was offered at a private camp in Southern California. In May-June, 1979 "Sexuality and the Scriptures: Male and Female" was offered both in St. Paul, Minnesota and in Los Angeles. In addition two intensive courses were offered in Los Angeles just prior to this General Conference (August, 1979): "Prison Ministry" and "Sexuality-Related Counseling."

SEMINARS. Over the last two years fifteen different Samaritan Seminars have been presented 31 times at District Conferences, Ministerial Conferences, local congregations, and STI. The following seminars were presented the number of times indicated:

1) "Death and Dying: A Theological-Medical Dialogue" (Dykes and Dykes) -3-
2) "Dynamics of Same-Sex Relationships" (Dykes) -1-
3) "The Future Structure of the UFMCC" (Smithson and Farrell) -1-
4) "Gay People and the Law" (Smithson) -2-
5) "Holy Communion: A Biblical/Theological/Practical Study" (Pulling) -1-
6) "Homosexuality and the Bible: A Historical-Critical View" (Pulling) -2-
7) "Homosexuality and the Bible: An Evangelical View" (Arthur) -2-
8) "Inclusive Language: Why and How?" (Pulling) -3-
9) "Inside the UFMCC Bylaws" (Mickley) -3-
10) "Leading More Effective Worship" (Anderson and Pulling) -2-
11) "MCC and the Church Universal: Ecumenical Relations" (Wilson) -3-
12) "Operation Resurrection: A Model for Local Church Renewal" (Wilson) -3-
13) "Opression: What Is It? How Do We Handle It?" (Wilson and Tracy) -1-
14) "S.O.S.: Speaking On Sexuality" (Wheeler and Umbertino) -3-
15) "Writing to Communicate" (Pulling) -1-

CORRESPONDENCE COURSES. Two new correspondence courses have been added: "UFMCC Polity" and "Sexuality and Scriptures: Homosexuality". These are in addition to the three existing courses: "Introduction to the Bible", "The Life and Teaching of Jesus", and "God". The Polity course will be revised after this General Conference to reflect any Bylaws revisions, changes in commissions, etc. More courses are being planned and worked on.

The candidate for ordination will be evaluated on his/her commitment to the ministery, proven leadership abilities (spiritual and administrative), proven dedication and loyalty to the Fellowship, and personal example of Christian life, among other things.

PROCEDURES:

LICENSING: All applications for license (except for World Church Extension areas -- see above) must be processed first through the local church body in which membership is held, and then must be reviewed by the D.R.C. at the designated District Conference. The D.R.C. may meet only at this designated Conference. In order for a person to be licensed, (s)he must be unanimously approved by the D.R.C. The decision of the D.R.C. is final. The license goes into effect at the July/August meeting of the MCAC, when they receive the reports of the D.R.C., and report the results to the Clerk of the Board of Elders. Upon receiving the report of the MCAC, the Clerk of the Board of Elders will issue licenses to all recognized UFMCC ministers.

RE-LICENSING: In order to be re-licensed, every licensed minister must process his/her application first through his/her local church body (same as above), and then through the D.R.C. If the decision of the D.R.C. is to re-license, that decision is final. The renewed license will be issued by the Clerk of the Board of Elders after the MCAC receives the report of the D.R.C. and reports it to the Clerk.

If the decision to relicense is not unanimous, or if it is a negative decision, the licensed minister may appeal that decision to the MCAC at their July meeting, either in writing, or in person. The request for appeal must be made in writing to the Chairperson of MCAC at least TWO WEEKS prior to the meeting, or the appeal may not be considered.

The decision of the MCAC is final. (There is NO appeal to the Board of Elders.)

ORDINATION CANDIDACY:

A minister who has been licensed for two years may submit an application for ordination to the D.R.C. If recommended by the D.R.C. the minister will then submit the application, together with the title and proposed outline for the thesis topic, to the Chairperson of the MCAC, requesting an appointment to meet with an MCAC interview team at their next scheduled meeting. If the MCAC approves the thesis topic, the applicant will be considered a candidate for ordination.

The ordination candidate should schedule an appointment with the MCAC during a future meeting to request final approval for ordination. The candidate may be requested to submit additional materials (transcripts, certificates, evaluations, etc.) to update the application during the candidacy period.

THE DISTRICT REVIEW COMMITTEES

The District Review Committees (D.R.C.) for each District will consist of three ministers appointed by the Board of Elders. These persons may not be on the Board of Elders, or voting members of the UFMCC MCAC. Members of the District Review Committees are ex-officio members of the MCAC, with voice but no vote. When possible, the members of the D.R.C. will be ministers who reside in the District and will be ordained ministers. If a licensed minister is appointed, his/her application for Re-License must be reviewed by the UFMCC MCAC, and will not be reviewed by the D.R.C.

6) Two book reports on full-length publications related to spiritual growth, church administration, theology, or similar subjects -AND- a bibliography of books read within the past year with the candidate prepared to discuss these books.

The candidates for licensing will be elvaluated on their involvement in their local MCC, their maturity, their reliability in service, their consistency in purpose, their training and experience, and their loyalty to the Fellowship, among other things. Ministers working within the framework of the Fellowship must have abilities and qualities that will permit them to properly represent the Fellowship; therefore, candidates who have credentials from another denominatio must meet all of the above requirements. The decision of the D.R.C. is final.

The license of the Licensed Minister expires automatically after one year, and to continue ministry within the Fellowship, application for RE-LICENSE must be made. The application for re-license is to be accompanied by book reports and a bibliography, as described in Item 6, above.

If a licensed minister is denied re-license, (s)he may appeal that decision to the MCAC (see procedures).

WORLD CHURCH EXTENSION MINISTRY

Recognizing special needs in the areas of World Church Extension, a request for licensure of a candidate serving in an area of World Church Extension that has not been named as a District by the Board of Elders may be processed as follows:

If any Coordinator of Church Extension (after consulting with other Pastors in his/her jurisdiction) recommends the licensing of an individual, the Board of Elders will consider the application, and as needed and qualifications warrant, may license the individual. This license is to be reviewed by the Ministerial Credentials and Affairs Committee at the time of their next meeting.

REQUIREMENTS FOR ORDINATION

Candidates for ordination shall meet the following minimum requirements to be considered by the Ministerial Credentials and Affairs Committee of the Fellowship: (Note--meeting these requirements does NOT guarantee that ordination will be granted.)

1) Personal commitment to a full-time ministry in the Fellowship for the remainder of the candidate's professional life.

2) An active Licensed Minister in the Fellowship for at least two years. (NOTE: Ordination should by no means be considered automatic after having served two years as a licensed minister.)

3) A total of 90 credit hours (three academic years) in relevant subjects from an accepted college or bible school (including correspondence courses) -OR- equivalent experience in the ministry and applicable professional fields -OR- an acceptable combination of the preceding two items.

4) A 20-30 page thesis on a subject selected by the candidate and approved by the MCAC (see procedures). The material is to be an original research work by the candidate and is to be double-spaced typewritten with the original copy suitably bound for retention in the library of the Samaritan Theological Institute. The bound copy and four additional copies are to be processed with the application for ordination.

In addition to the things mentioned above, your Washington Field Office is deeply involved in many little things that you may not be aware of. Naturally, there is the every-day administrative work in the office, necessary to keep it operating smoothly and efficiently. Opening mail, answering letters, filling orders, recording and banking money, processing subscriptions, keeping the mailing list up to date, filing, keeping financial records, maintaining the library, ordering supplies, and on and on and on.

Governmental interaction is often time-consuming and important and has included helping with the National Gay Task Force's White House Conference, assisting at Fellowship meetings with the Justice Department, working with people at Immigration, HEW, Internal Revenue, U.S. Civil Rights Commission, and so forth. Assisting the Rev. Bob Arthur and the Board of Institutional Ministry both in Congress and the Executive branch, is a job which could easily be expanded into a full-time staff position. And much more.

We assisted our California sisters and brothers in fighting the Briggs Initiative, gathering support statements from Members of Congress. We are called for countless interviews by the national and regional press. We dispense a great deal of information to an incredible number and variety of people and agencies, both secular and religious, governmental and private.

The travel of the Director has been successful in helping provide information and resources to a wide variety of groups around the country. The benefits of having the Director travel are many: MCC congregations get to hear more about what their Fellowship is doing for them, other Gay and non-Gay groups identify the Director with the UFMCC and learn more about our Christian outreach, the media coverage usually available helps the local MCC's and the Gay community, and tools, ideas, resources, and strategies from around the country are shared and spread.

Budget and Finances

The full budget for the Washington Field Office will be presented in the treasurer's report, but it is important to stress two things here:

1.) Until just this summer the Universal Fellowship of Metropolitan Community Churches had only provided three items for the Washington Field Office: salaries, office rent and telephone. This summer, additional money was made available to assist the office in paying expenses for increased publication and other expenses.

2.) The Washington Field Office has raised 30% of its expenditures outside of the Fellowship General Fund, some of it from UFMCC Districts, congregations and individuals, some of it from outside the UFMCC. The Washington Office has raised its entire printing, postage, supplies, and xeroxing budget, up until this summer, when UFMCC assisted in some of these expenses. This was not a result of denial by the Fellowship or the Treasurer, but rather a conscious effort on the part of the office to maintain its history of bringing funds into the Fellowship.

It would be wonderful to not have to worry about obtaining outside funding, but realistically we know that we will always need to augment what the Fellowship can provide us with some outside funding resources.

Often office machines have been "down," or as we lay people say, broken, and they have remained that way until money was raised to have them fixed. Sometimes we ran out of postage and had to wait until money came in to buy more. We have spent some time on funding appeals, both to MCC congregations and districts and outside of UFMCC, and to fund raisers, in order to survive as an office and to fulfill the mandate given us by the Fellowship.

We have provided materials, resources, and information to most of these groups, and the Director has spoken to many different meetings and conferences as well. The May, 1979 Strategy Conference on Homophobia in the Churches was a major project of the Washington Office and UFMCC was a sponsor of the conference, which worked to build ecumenical relations and the strategies to fight homophobia in the churches.

The Washington Office's newsletter, A New Day, now provides information on activities in religious Gay caucuses and groups around the country. Our ecumenical support and witness to the Gay caucuses continues to grow in strength and importance.

Fourthly, the Washington Office has produced a great deal of educational materials and resources which is used by not only UFMCC people, but also by members of Gay religious groups, secular Gay organizations, Members of Congress and their staffs, and non-Gay people and organizations, both religious and secular. This public education program of the Washington Office also includes the extensive travels of the Social Action Director, speaking at Gay and non-Gay conferences, meetings and rallies, appearing on radio and television, being interviewed by the press, and leading workshops and planning strategy sessions all over the country.

While these materials have been a part of the work of the office in its other five areas of concern, public education must remain an important part of this office's concern. We have been able to put together a very inexpensive typesetting and printing combination in Washington which is competitive with any other arrangement in the country and we are thus able to produce materials inexpensively.

A fifth area in which the Washington Field Office has been active is Christian social action. The Director of the Office happens to now be the chair of the Fellowship Commission on Christian Social Action, and in fact much of the work of the Washington Office comes under the category of Christian social action. While the report of the Commission will go into more detail of the successes, failures and frustrations of the Christian social action work in the Fellowship, the Washington Office has consistently been a support, a resource and a guide for SCA work throughout the Fellowship.

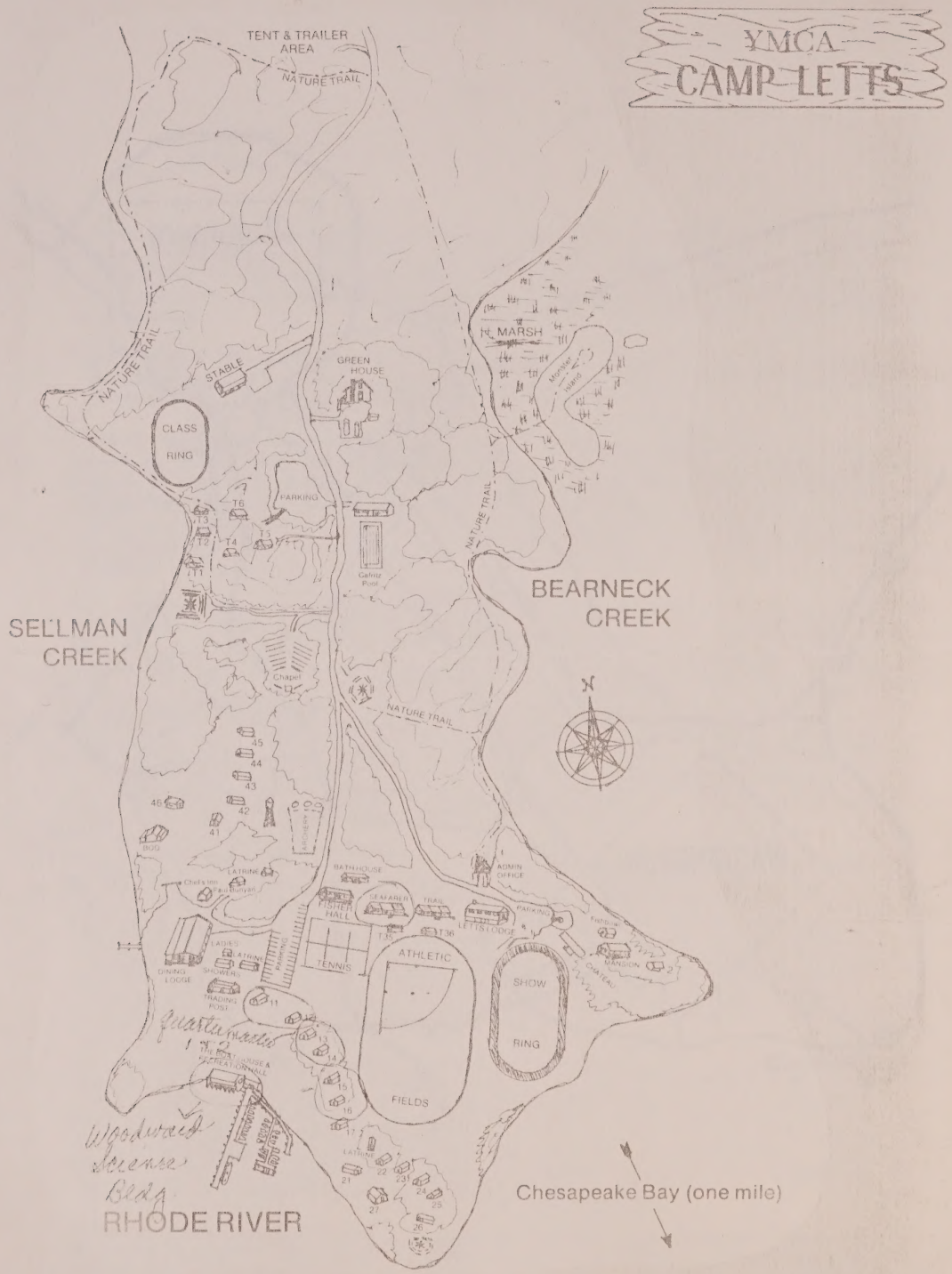
It is our hope that the Fellowship will clarify the mandate of Christian social action and give more guidance to the Washington Office as to its role in this very important Christian witness.

Lastly, the Washington Field Office of UFMCC is deeply involved in what we call "constituent services," taking a phrase from Congressional staff offices. Constituent services include counseling politicians, Congressional staff people and people working in religious offices and around Washington generally. Much of this we try to refer to more appropriate agencies and people, but when a state representative travels all the way from his home in the mid-west to come out to you, as one did in 1978, you do not just refer him down the street.

The counseling involves troubled people of all kinds, people in the military, people in government service, people in the professions, people in the clergy or working for a church. Our constituent services involve routine things like refering someone to a Gay lawyer, and tracking a Gay group's grant applications to the Department of Health, Education and Welfare or the National Science Foundation. It involves getting Members of Congress to intercede with the Justice Department or a specific warden on a prison case (done in cooperation with the Board of Institutional Ministry), or helping get a UFMCC minister into the U.S. by interceding with the Immigration and Naturalization Service.

In short, constituent services is being a buffer between people in need of assistance and all branches of the Federal Government. Part of the job is knowing who to go to for help and information. Part of the job is patience, perserverence and hard work. But the job is important and has been of value to UFMCC.

Baltimore Beltway
Baltimore
95
40
70N
695
Ellicott City
3
108
103
2
29
175
PKY
3
Glen Burnie
95
240
Laurel
1
197
BALTIMORE-WASHINGTON
175
178
2
Annapolis
29
3
465
Bowie
Capital Beltway
424
197
450
50
301
WASHINGTON
424
CAMP
LETTS
50
214
214
2
214
1
4
95
4
4
259
Alexandria
301



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EASTERN CLERGY CONFERENCE:

TRANSPORTATION:

If you are flying into *Washington:*
There will be a *bus* from MCC Wahington D.C. *leaving at 10:00 AM* on Wednesday, April 21st from the front of the church. Please try to get to the church *by 9:00 and 9:30 AM.*

From
Washington National Airport:
Take Subway to Metro Center (11th and "G" Street). The church is at 9th and "G" Street. ($.60).
Dulles: Take airport limo to Capitol Hilton ($7.50)

1. Call church for a ride, 232-6333 or 6445
2. Take taxi - $2.00
3. Walk 1 block to subway - take Metro Center - walk to 9th and "G" Street

Baltimore/Washington Airport:
Take airport limo ($7.00) to Capitol Hilton.
(same as above)

If you take the TRAIN:
Get subway to Metro Center and walk to church.

If you are DRIVING:
See enclosed map.

GENERAL CONFERENCE X

REPORT OF THE TREASURER - BIENNIUM 1979-1981

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  4. Conferences
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IV. 1981-82 and 1982-83 Budget presentation.

V. Summary

June 23, 1981

Report of the Treasurer

Section I – Introduction

This report covers the period from April 1, 1979 through March 31, 1981 in accord with the fiscal year of the U.F.M.C.C. Since a forum discussion will be made available before the formal presentation of this report, it will be our endeavor to make the report as concise as possible.

The C.P.A. audit for each year in the biennium, viz. 1979-80, and 1980-81 are contained in the report. During this accounting period, we have used the services of three bookkeepers, and gone to some computerization for more efficient record keeping. Further, we have installed a "peg-board" bookkeeping system which simplifies the posting and accounting process. It was indeed our aim when the undersigned assumed the office to give full accounting to the entire Fellowship on a regular basis. We have been unable to do this, due to the many changes in personnel which was unsettling at best. At the present writing, however, we are on the verge of a brreakthrough which would give us a computer runout showing balance sheets monthly and quarterly. We commiserate completely with those of you who wonder "who gave what" and "where it went."

Perhaps the most unsettling fact when we assumed this office, and Philip Gallnitz was hired as office manager was the knowledge that the Fellowship owned literally nothing in the way of office equipment! Hence, typewriters which had been in lease/purchase agreements for the past four years were purchased outright, a Gestetner Press was purchased outright, along with folder, collator, and the Memory Typewriter. The cost of these items exceeded $12,000, and you will now see them listed as assets.

We continued to improve Church Services Department, and collected very considerable sums of money through proper invoicing. We procured a new and less expensive Health, Life and Accident Insurance Program without reducing benefits, and are readying a retirement program for the benefit of our clergy and congregational employees who wish to participate. We do advise that you should continue your Social Security benefits wherever possible.

Aside from our regular efforts which will be reported in this document, fund-raising has been exceedingly good. Your response to the three special designated offerings which we seek from our Congregations each year has been good. Your response to the Cuban-Haitian Relief Program was phenomenal. It will take many years to evaluate the meaningfulness of this particular Christian social action program, and to guage its effectiveness in behalf of this Fellowship in the Christian world. The subsequent grants received are indicative of the merit of our unselfish efforts. On the other hand, the results of the Good Samaritan Project were less than hoped for, and at one point had us in a very tight "cash flow" situation. Overall, the program did (in the second year of the biennium) show income.

During the 1979-80 period, total income was $320, 933.00 as compared with approximately $215,000 for the previous year. (This is based on computed an average additional quarter to add to the 9 month income of $160,767 for 1978-79.)

The sad facts of life are twofold: Although our giving continues to increase, the cost of doing business in light of the inflationary spiral continues to plague us, as it does all similar institutions.

These statistics compiled herein show that we have increased giving because of the number increase in congregations and subsequent membership growth. Compared with our projected income for all of our Congregations at full potential of something over $16,000,000.00, we are in reality working with a total income of something like $3,000,000.00. We hope that we will be able to encourage you in the coming years to improve the quality of our stewardship, and the quantity will take care of itself.

We believe that we have instituted proper management procedures to aid us in managing Fellowship funds by objective, rather than crisis. To this end, we dedicate ourselves to planning the budget to implement the goals of this Fellowship, i.e. the dissemination of the Gospel to all people everywhere.

I take this opportunity to express my gratitude to Herb Shannon, who had to retire due to ill health; to Peter Riley and Dale Leeche who have struggled valiantly to get our accounting procedures organized and current. My especial thanks to Phil Gallnitz for his cooperation and special efforts in making the task for a much-travelled treasurer vastly easier. To Nancy Wilson (most reverent and revered Elder Clerk) for absorbing some of the "slings and arrows of outrageous fortune" that occasionally befell to our collective lot. And to the good Treasurers of the vast majority of our congregations who carried out your responsibilities in helping to keep this corner of the kingdom on an even keel. My gratitude to the Fellowship staff for their support.

The Board of Elders have been cooperative and generally sensitive to our limitations, to which I am grateful. As we plan the budget for the coming bi-ennium, we will endeavor to implement the projected programs of this Fellowship with sufficient funds to assure their success. To this end, if one of your cherished programs appears to be short-circuited, we welcome your input in the development of fiscal responsibility.

Respectfully submitted,

s/s John H. Hose

The Rev. Elder John H. Hose
Treasurer

CROSBY & WEAVER
CERTIFIED PUBLIC ACCOUNTANTS

454 N. INDIAN AVE., SUITE 3
PALM SPRINGS, CALIFORNIA 92262
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OFFICE

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WEST HOLLYWOOD, CALIFORNIA 90069
(213) 650-1147

March 13, 1981

Board of Elders
Universal Fellowship of Metropolitan Community Churches
5300 West Santa Monica Boulevard, Suite 310
Hollywood, California 90028

We have examined the Statement of Assets and Liabilities of the Universal Fellowship of Metropolitan Community Churches (denominational organization, not including affiliated districts, congregations, and operations outside the United States) as of March 31, 1980 and the related statements of Revenue and Expenditures, of the Balancing Account, and of Changes in Financial Position for the year then ended.

Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances. It was not practicable to extend our examination of contributions beyond accounting for the receipts as recorded.

In our opinion, the accompanying statements of Assets and Liabilities, Revenue and Expenditures, Balancing Account, and Changes in Financial Position, together with the notes thereto, present fairly the financial position of the Universal Fellowship of Metropolitan Community Churches at March 31, 1980 and the results of its operations for the year then ended in conformity with generally accepted accounting principles for not-for-profit organizations consistently applied.

Sincerely,

Crosby & Weaver

Crosby & Weaver
Certified Public Accountants

MC/bh

UNIVERSAL FELLOWSHIP OF
METROPOLITAN COMMUNITY CHURCHES
FINANCIAL STATEMENTS
MARCH 31, 1980

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

NOTES TO THE FINANCIAL STATEMENTS

FOR THE YEAR ENDED MARCH 31, 1980

The Universal Fellowship of Metropolitan Community Churches is a not-for-profit corporation comprising headquarters for its affiliated churches, missions, study groups, and regional districts.

The Fellowship's principal source of revenue is a "tithe" contributed by the affiliated congregations based on ten per cent of their receipts, exclusive of contributions for specifically designated purposes.

Its accounts include the operations of an affiliate, Samaritan Theological Institute, which has a semi-autonomous Board of Trustees.

The accounts do not include contributions from affiliated congregations in Canada or overseas, which are deposited in their respective countries and restricted to use therein.

Note #1. Summary of Significant Accounting Policies:

Contributions are recorded as revenue when remittances are actually received. Other revenue and expenditures are recorded on the accrual basis.

Merchandise Inventory is carried at the lower of cost or market determined under the first-in, first-out (FIFO) method.

Property and Equipment are carried on the basis of cost; there is no provision for depreciation.

Taxation: The Fellowship has qualified for exemption from federal taxation of its income under Section 501(C) (3) of the Internal Revenue Code. The present ruling is a "group exemption" covering affiliated churches as well as the Fellowship. This qualification permits individuals to take income tax deductions for contributions to the Fellowship and its churches. To maintain this exemption, an organization must meet statutory requirements on a continuing basis. With regard to permitted activities, it appears that no substantial part of the Fellowship's activities involve attempts to influence legislation or participation in political campaigns on behalf of candidates for public office; the Samaritan Theological Institute has a racially non-discriminatory policy regarding students.

Note #2. Loans Receivable: This account represents loans approved by the Board of Elders to ministers or churches in distress.

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES
NOTES TO THE FINANCIAL STATEMENTS
FOR THE YEAR ENDED MARCH 31, 1980

Note #3. Contingent Liabilities:

The Fellowship has made an election under provisions of the U.S. Internal Revenue Code to cover its non-ministerial employees under Social Security. Employees at the time of election could choose whether or not to be covered, but the Fellowship is liable to cover all non-ministerial employees hired subsequently at rates to be set from year to year by act of Congress.

The Fellowship's general offices and Institute classrooms are leased for a six year term expiring August 31, 1984. The obligation is for $993.50 monthly for the Fellowship plus $354 monthly for the Institute, with increases of approximately nine per cent every two years.

Note #4. Loans Payable:

The Fellowship had two Loans Payable at March 31, 1980.

Payee	Terms	Amount
Crocker National Bank	Note Dated 12-15-79, Due 6-15-80, with Interest at 9½% per Annum.	$ 10,000
Sheldon Andelson	Noted Dated 3-14-80, Due upon Demand, with No Interest Accruing.	5,000
Total Loans Payable		$ 15,000

UNIVERSAL FELLOWSHIP OF
METROPOLITAN COMMUNITY CHURCHES
BALANCE SHEET
MARCH 31, 1980

A S S E T S

CURRENT ASSETS			
CASH		$ 17664	
CASH IN SAVINGS ACCOUNT		7144	
ACCOUNTS RECEIVABLE			
CONGREGATIONS AND CUSTOMERS	4954		
RETURNED CHECKS	747		
EXCHANGE ACCOUNT	1085		
TOTAL ACCOUNTS RECEIVABLE		$ 6786	
LOANS RECEIVABLE (NOTE 2)		864	
MERCHANDISE INVENTORY (NOTE 1)		4200	
TOTAL CURRENT ASSETS			36,658
PROPERTY & EQUIPMENT (NOTE 1)			
OFFICE EQUIPMENT		$ 12001	
LEASEHOLD IMPROVEMENTS		913	
TOTAL PROPERTY AND EQUIPMENT			12,914
TOTAL ASSETS			$49,572

LIABILITIES AND BALANCING ACCOUNT

CURRENT LIABILITIES		
ACCOUNTS PAYABLE	$21378	
DUE TO INSURANCE FUND	6148	
LOANS PAYABLE (NOTE 4)	15000	
TAXES WITHHELD FROM STAFF PAY	1858	
SALES TAXES PAYABLE	101	
TOTAL CURRENT LIABILITIES		$44,485
BALANCING ACCOUNT		
BALANCE, BEGINNING OF YEAR	$12,460	
EXCESS OF CURRENT YEAR'S EXPENDITURES OVER REVENUE	(7,373)	
BALANCE, END OF PERIOD		$ 5,087
TOTAL LIABILITIES AND BALANCING ACCOUHT		$49,572

CROSBY & WEAVER, CERTIFIED PUBLIC ACCOUNTANTS

The accompanying notes are an integral part of the financial statements.

UNIVERSAL FELLOWSHIP OF
METROPOLITAN COMMUNITY CHURCHES
DETAILS OF BALANCE SHEET ACCOUNTS
MARCH 31, 1980

CASH		
GENERAL ACCT--CROCKER NATL'L BANK	$5900	
SAMARITAN THEOLOGICAL INSTITUTE	2002	
NATIONAL CAPITAL BANK-WASHINGTON, D.C.	345	
SPECIAL ACCOUNT 'A'--INSURANCE & TAXES	9417	
TOTAL		$17,664

CROSBY & WEAVER, CERTIFIED PUBLIC ACCOUNTANTS

The accompanying notes are an integral part of the financial statements.

UNIVERSAL FELLOWSHIP OF
METROPOLITAN COMMUNITY CHURCHES
STATEMENT OF REVENUES AND EXPENDITURES
FOR THE YEAR ENDED MARCH 31, 1980

		%
GENERAL REVENUE		
TITHES FROM CONGREGATIONS	$ 184404	57.5
UNDESIGNATED FROM ORGANIZATIONS	860	.3
UNDESIGNATED FROM INDIVIDUALS	6708	2.1
DESIGNATED CONTRIBUTIONS	1320	.4
FOUNDERS DAY OFFERINGS	3467	1.1
TOTAL GENERAL REVENUE	196759	61.3
REVENUE PRODUCING ACTIVITIES		
SAMARITAN THEOLOGICAL INSTITUTE	22704	7.1
UNIVERSAL FELLOWSHIP PRESS:		
IN UNITY MAGAZINE	9223	2.9
OTHER PUBLICATIONS	13735	4.3
TOTAL ACTIVITIES REVENUE	45662	14.2
SPECIFIC MINISTRIES CONTRIBUTIONS		
WORLD CHURCH EXTENSION	26303	8.2
INSTITUTIONAL MINISTRIES	836	.3
INNOVATIVE MINISTRIES	775	.2
WASHINGTON, D.C. FIELD OFFICE	5326	1.6
MINISTERS' CONFERENCE	2682	.8
GENERAL CONFERENCE	31058	9.7
GOOD SAMARITAN PROJECT	11141	3.5
TOTAL DESIGNATED CONTRIBUTIONS	78121	24.3
MISCELLANEOUS REVENUE	391	.1
TOTAL REVENUE	320933	100.0
LESS EXPENDITURES FOR COSTS OF:		
REVENUE PRODUCING ACTIVITIES	47535	14.8
SPECIFIC MINISTRIES	89618	27.9
SAMARATIAN THEO INST. ALLOTMENT	8000	2.5
TOTAL	145153	45.2
REMAINDER AVAILABLE FOR GENERAL EXPENSES OF THE FELLOWSHIP	175780	54.8
GENERAL AND ADMINISTRATIVE EXPENSES (SCHEDULE 1)	182828	57.0
MISCELLANEOUS	325	.1
TOTAL GENERAL EXPENDITURES	183153	57.1
EXCESS OF EXPENDITURES OVER REVENUE	$ (7373)	(2.3)

CROSBY & WEAVER, CERTIFIED PUBLIC ACCOUNTANTS

The accompanying notes are an integral part of the financial statements.

UNIVERSAL FELLOWSHIP OF
METROPOLITAN COMMUNITY CHURCHES
SCHEDULE 1--GENERAL AND ADMINISTRATIVE EXPENSES
FOR THE YEAR ENDED MARCH 31, 1980

STAFF SALARIES	$ 97949
MINISTER'S HOUSING ALLOWANCES	1109
STAFF INSURANCE BENEFIT PLAN	8123
SOCIAL SECURITY TAXES	4134
SUBTOTAL - PERSONNEL COST	111,315
ADVERTISING	125
AUTO EXPENSE	251
KEY PERSON LIFE INSURANCE	486
BAD DEBT EXPENSE	90
BANK SERVICE CHARGES	50
DUES AND SUBSCRIPTIONS	70
ENTERTAINMENT	23
INSURANCE	1425
LATE CHARGES AND PENALTIES	19
LEGAL AND ACCOUNTING	12099
OFFICE EXPENSES	4407
OUTSIDE SERVICES	216
POSTAGE	7957
PRINTING AND REPRODUCTION	2925
PUBLIC RELATIONS	633
RENTAL OF EQUIPMENT	6366
RENTAL OF PREMISES	11447
REPAIR AND MAINTENANCE	249
TELEPHONE SERVICE	7817
TRAVEL EXPENSE	14531
NOT OTHERWISE CLASSIFIED	327
	$182,828

CROSBY & WEAVER, CERTIFIED PUBLIC ACCOUNTANTS

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UNIVERSAL FELLOWSHIP OF
METROPOLITAN COMMUNITY CHURCHES
SCHEDULE 2--SAMARITAN THEOLOGICAL INSTITUTE
FOR THE YEAR ENDED MARCH 31, 1980

REVENUES	
DESIGNATED CONTRIBUTIONS	$ 169
SCHOLARSHIP GRANTS	1075
RESIDENT TUITION	3041
CORRESPONDENCE COURSE TUITION	3997
TEXTBOOK SALES	1528
U.F.M.C.C. MONTHLY ALLOTMENT	8000
UNDESIGNATED CONTRIBUTIONS	3251
MISCELLANEOUS INCOME	1643
TOTAL REVENUE	22,704
COST OF REVENUE	
TEXTBOOKS PURCHASED	1421
INVENTORY (INCREASE) / DECREASE	(81)
COST OF TEXTBOOKS SOLD	1340
REMAINDER AVAILABLE FOR INSTITUTE EXPENSES	21364
EXPENDITURES	
STAFF SALARIES	9600
MINISTER'S HOUSING ALLOWANCES	1200
TRAVEL EXPENSE:	
FARES AND AUTOMOBILE	654
RENTAL OF PREMISES	4248
BANK SERVICE CHARGES	25
DOCTORATE PROGRAM (DEAN)	533
INSURANCE PREMIUMS (DEAN)	1210
DUES AND SUBSCRIPTIONS	87
LIBRARY EXPENSES	121
OFFICE EXPENSES AND POSTAGE	2167
OUTSIDE SERVICES (TUTORING)	80
PRINTING AND REPRODUCTION	1557
NOT OTHERWISE CLASSIFIED	173
TOTAL EXPENDITURES	21655
REVENUE LESS EXPENDITURES	$ (291)

CROSBY & WEAVER, CERTIFIED PUBLIC ACCOUNTANTS
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UNIVERSAL FELLOWSHIP OF
METROPOLITAN COMMUNITY CHURCHES
SCHEDULE 3--UNIVERSAL FELLOWSHIP PRESS
FOR THE YEAR ENDED MARCH 31, 1980

== IN UNITY MAGAZINE ==	
REVENUE	
SINGLE COPIES	$ 66
BOOKSTORES, ETC. BULK COPIES	7307
SUBSCRIPTIONS	1755
ADVERTISING	95
TOTAL REVENUE	9223
EXPENDITURES	
POSTAGE	153
PRINTING AND REPRODUCTION	11270
SUPPLIES AND MATERIALS	770
TOTAL EXPENDITURES	12,193
EXCESS OR (DEFICIT) OF REVENUE OVER EXPENDITURES--IN UNITY	(2970)
== OTHER PUBLICATIONS ==	
REVENUE	
T.D.P. BOOK SALES	4258
U.F.P. BOOKS AND BOOKLETS	2921
OTHER PUBLISHERS' BOOKS	857
CHURCH FORMS AND SUPPLIES	5305
RELIGIOUS GOODS AND MISCELLANEOUS	394
TOTAL REVENUE	13735
COST OF REVENUE	
PURCHASES	9361
INVENTORY (INCREASE)/ DECREASE	472
REMAINING REVENUE	3902
EXPENDITURES	
OFFICE EXPENSE AND POSTAGE	359
PRINTING AND REPRODUCTION	1558
SUPPLIES AND MATERIALS	395
NOT OTHERWISE CLASSIFIED	202
TOTAL EXPENDITURES	2514
EXCESS OR (DEFICIT) OF REVENUE OVER EXPENDITURES--OTHER PUBL.	1388

CROSBY & WEAVER, CERTIFIED PUBLIC ACCOUNTANTS

The accompanying notes are an integral part of the financial statements.

UNIVERSAL FELLOWSHIP OF
METROPOLITAN COMMUNITY CHURCHES
SCHEDULE 4--SPECIFIC MINISTRIES
FOR THE YEAR ENDED MARCH 31, 1980

== WORLD CHURCH EXTENSION ==	
DESIGNATED CONTRIBUTIONS	$ 26,303
EXPENDITURES	
WAGES AND SALARIES	750
TRAVEL	4395
OFFICE SUPPLIES	534
POSTAGE	1516
WORLD CHURCH EXTENSION DONATIONS	7620
TOTAL EXPENDITURES	14815
REVENUE LESS EXPENDITURES	$ 11488
== INSTITUTIONAL MINISTRIES ==	
DESIGNATED CONTRIBUTIONS	$ 836
EXPENDITURES	
TRAVEL	290
SUPPLIES	493
POSTAGE	1115
PRINTING AND REPRODUCTION	795
NOT OTHERWISE CLASSIFIED	150
TOTAL EXPENDITURES	2843
REVENUE LESS EXPENDITURES	$ (2007)
== INNOVATIVE MINISTRIES ==	
DESIGNATED CONTRIBUTIONS	$ 775
EXPENDITURES	
OFFICE SUPPLIES	35
PRINTING AND REPRODUCTION	57
NOT OTHERWISE CLASSIFIED	15
TOTAL EXPENDITURES	107
REVENUE LESS EXPENDITURES	$ 668

CROSBY & WEAVER, CERTIFIED PUBLIC ACCOUNTANTS

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UNIVERSAL FELLOWSHIP OF
METROPOLITAN COMMUNITY CHURCHES
SCHEDULE 5--WASHINGTON, D.C. FIELD OFFICE
FOR THE YEAR ENDED MARCH 31, 1980

REVENUES	
CONTRIBUTIONS--MCC CONGREGATIONS	$ 385
OTHER DESIGNATED CONTRIBUTIONS	3712
MISCELLANEOUS SALES	1229
TOTAL REVENUES	5326
EXPENDITURES	
STAFF SALARIES	8091
COST OF ITEMS SOLD	783
TRAVEL	388
DUES AND SUBSCRIPTIONS	46
RENTAL OF PREMISES	3175
OFFICE SUPPLIES	625
POSTAGE	918
PRINTING AND REPRODUCTION	2455
TELEPHONE	2275
NOT OTHERWISE CLASSIFIED	1010
TOTAL EXPENDITURES	19766
LESS SHARED RENT AND OTHER EXPENSE REIMBURSEMENTS	3073
NET EXPENDITURES	16693
REVENUE LESS EXPENDITURES	$(11367)

CROSBY & WEAVER, CERTIFIED PUBLIC ACCOUNTANTS

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UNIVERSAL FELLOWSHIP OF
METROPOLITAN COMMUNITY CHURCHES
SCHEDULE 6--COMMISSIONS AND COMMITTEES
FOR THE YEAR ENDED MARCH 31, 1980

MINISTERIAL CREDENTIALS AND AFFAIRS COMMITTEE EXPENDITURES:	
TRAVEL EXPENSE	$ 2461
MEALS AND PER DIEM	20
OFFICE SUPPLIES	92
POSTAGE	101
PRINTING AND REPRODUCTION	37
EQUIPMENT RENTAL	266
TELEPHONE	782
TOTAL EXPENDITURES - MINISTERIAL CREDENTIALS AND AFFAIRS COMMITTEE	3759
OTHER COMMISSIONS AND COMMITTEES EXPENDITURES:	
TRAVEL EXPENSE	210
PRINTING AND REPRODUCTION	18
TELEPHONE	42
TOTAL EXPENDITURES - OTHER COMMISSIONS AND COMMITTEES	270
TOTAL COMMISSION AND COMMITTEE EXPENDITURES *	$ 4029

* Included in "Costs of Specific Ministries" on Summary Statement.

CROSBY & WEAVER, CERTIFIED PUBLIC ACCOUNTANTS

The accompanying notes are an integral part of the financial statements.

UNIVERSAL FELLOWSHIP OF
METROPOLITAN COMMUNITY CHURCHES
SCHEDULE 7--CONFERENCES
FOR THE YEAR ENDED MARCH 31, 1980

== MINISTERS' CONFERENCE ==

DESIGNATED CONTRIBUTIONS	$ 2682
EXPENDITURES	
TRAVEL	85
RENTAL OF PREMISES	2143
PRINTING AND REPRODUCTION	6
HONORARIA	463
NOT OTHERWISE CLASSIFIED	21
TOTAL EXPENDITURES	2718
REVENUES OVER EXPENDITURES	$ (36)

== GENERAL CONFERENCE ==

REVENUES	
REGISTRATION FEES	$ 7809
OFFERINGS	15947
SALE OF BOOKS	7208
MISCELLANEOUS	94
TOTAL REVENUES	31058
EXPENDITURES	
TRAVEL:	
FARES AND AUTOMOBILES	2871
MEALS	945
LODGING	567
HONORARIA	1880
SECURITY	15
ADVERTISING	1144
POSTAGE	593
PUBLIC RELATIONS	2250
PRINTING & REPRODUCTION	1954
EQUIPMENT RENTAL	1320
SUPPLIES	2113
TELEPHONE	31
COST OF BOOKS SOLD	7344
OTHER CONFERENCE COSTS	8528
TOTAL EXPENDITURES	31555
REVENUES OVER EXPENDITURES	$ (497)

CROSBY & WEAVER, CERTIFIED PUBLIC ACCOUNTANTS

The accompanying notes are an integral part of the financial statements.

UNIVERSAL FELLOWSHIP OF
METROPOLITAN COMMUNITY CHURCHES
SCHEDULE 8--GOOD SAMARITAN PROJECT
FOR THE YEAR ENDED MARCH 31, 1980

REVENUES	
DONATIONS	$ 7504
DINNER TICKETS	3637
TOTAL REVENUES	11141
EXPENDITURES	
TRAVEL	157
SLIDE SHOW COSTS	7000
COST OF DINNERS	2269
OTHER PROJECT COSTS	7432
TOTAL EXPENDITURES	16858
REVENUES OVER EXPENDITURES	$ (5717)

CROSBY & WEAVER, CERTIFIED PUBLIC ACCOUNTANTS

The accompanying notes are an integral part of the financial statements.

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES
STATEMENT OF CHANGES IN FINANCIAL POSITION
FOR THE YEAR ENDED MARCH 31, 1980

SOURCE OF FUNDS	
DECREASE IN WORKING CAPITAL	$ 13949
USE OF FUNDS	
EXCESS OF CURRENT YEAR'S EXPENDITURES OVER REVENUE	$ 7373
PURCHASE OF OFFICE EQUIPMENT	6576
TOTAL USE OF FUNDS	$ 13949

CHANGES IN COMPONENTS OF WORKING CAPITAL

	MARCH 31, 1980	MARCH 31, 1979	INCREAS (DECREAS
CURRENT ASSETS			
CASH	$ 24808	$ 5245	$ 19563
ACCOUNTS RECEIVABLE	6786	1624	5162
EMPLOYEE ADVANCES	—	500	(500)
LOANS RECEIVABLE	864	1189	(325)
MERCHANDISE INVENTORY	4200	4591	(391)
DEPOSITS WITH SUPPLIERS	—	1445	(1445)
PREPAID EXPENSES	—	425	(425)
	36658	15019	21639
CURRENT LIABILITIES			
ACCOUNTS PAYABLE	21378	5937	15441
DUE TO INSURANCE FUND	6148	1419	4729
LOANS PAYABLE	15000	—	15000
PAYROLL AND SALES TAXES	1959	1541	418
	44485	8897	35588
CHANGES IN WORKING CAPITAL	$ (7827)	$ 6122	$(13949)

CROSBY & WEAVER, CERTIFIED PUBLIC ACCOUNTANTS

The accompanying notes are an integral part of the financial statements.

CROSBY & WEAVER
CERTIFIED PUBLIC ACCOUNTANTS

454 N. INDIAN AVE., SUITE 3
PALM SPRINGS, CALIFORNIA 92262
(714) 320-5250

REFER TO West Hollywood OFFICE

8440 SANTA MONICA BOULEVARD, SUITE 2
WEST HOLLYWOOD, CALIFORNIA 90069
(213) 650-1147

July 15, 1981

Board Of Elders
Universal Fellowship Of
Metropolitan Community Churches
5300 Santa Monica Blvd.
Suite #310
Los Angeles, CA. 90028

We have examined the Statement Of Assets and Liabilities of the Universal Fellowship Of Metropolitan Community Churches (denominational organization, not including affiliated districts, congregations, and operations outside the United States) as of March 31, 1981 and the related statements of Revenue and Expenditures, the Balancing Account, and Changes in Financial Position for the year then ended.

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In our opinion, the accompanying statements of Assets and Liabilities, Revenue and Expenditures, Balancing Account, and Changes in Financial Position, together with the notes thereto, present fairly the financial position of the Universal Fellowship of Metropolitan Community Churches at March 31, 1981 and the results of its operations for the year then ended in conformity with generally accepted accounting principles for not-for-profit organizations consistently applied.

Sincerely,

Crosby & Weaver

Crosby & Weaver,
Certified Public Accountants

CW/ld

UNIVERSAL FELLOWSHIP OF

METROPOLITAN COMMUNITY CHURCHES

FINANCIAL STATEMENTS

MARCH 31, 1981

UNIVERSAL FELLOWSHIP OF
METROPOLITAN COMMUNITY CHURCHES
BALANCE SHEET
MARCH 31, 1981

A S S E T S

CURRENT ASSETS			
CASH		$ 45856	
CASH IN SAVINGS ACCOUNT		5853	
ACCOUNTS RECEIVABLE			
CONGREGATIONS & CUSTOMERS	4460		
RETURNED CHECKS	762		
EMPLOYEE ADVANCES	843		
TOTAL ACCOUNTS RECEIVABLE		$ 6065	
LOANS RECEIVABLE (NOTE 2)		589	
MERCHANDISE INVENTORY (NOTE 1)		3000	
TOTAL CURRENT ASSETS			61,363
PROPERTY & EQUIPMENT (NOTE 1)			
OFFICE EQUIPMENT		$ 15146	
LEASEHOLD IMPROVEMENTS		4060	
TOTAL PROPERTY & EQUIPMENT			19,206
TOTAL ASSETS			$ 80,569

LIABILITIES AND BALANCING ACCOUNT

CURRENT LIABILITIES		
ACCOUNTS PAYABLE	$ 12875	
DEPOSIT ON SALE OF TRINITY	28258	
LOAN PAYABLE (NOTE 4)	4000	
PAYROLL TAXES PAYABLE	3252	
SALES TAXES PAYABLE	84	
TOTAL CURRENT LIABILITIES		$ 48,469
BALANCING ACCOUNT		
BALANCE, BEGINNING OF YEAR	$ 5087	
REVENUE OVER EXPENDITURES	27013	
BALANCE, END OF PERIOD		$ 32,100
TOTAL LIABILITIES AND BALANCING ACCOUNT		$ 80,569

CROSBY & WEAVER, CERTIFIED PUBLIC ACCOUNTANTS
The accompanying notes are an integral part of the financial statements.

UNIVERSAL FELLOWSHIP OF
METROPOLITAN COMMUNITY CHURCHES
DETAILS OF BALANCE SHEET ACCOUNTS
MARCH 31, 1981

CASH		
CASH ON HAND	$ 50	
GENERAL ACCOUNT	29751	
SAMARITAN THEOLOGICAL INSTITUTE	2095	
NATIONAL CAPITAL BANK-WASHINGTON,D.C.	177	
SPECIAL ACCOUNT 'A'-INSURANCE & TAXES	1702	
CUBAN RELIEF ACCOUNT	12081	
TOTAL		$45,856

CROSBY & WEAVER, CERTIFIED PUBLIC ACCOUNTANTS
The accompanying notes are an integral part of the financial statements.

UNIVERSAL FELLOWSHIP OF
METROPOLITAN COMMUNITY CHURCHES
STATEMENT OF REVENUES AND EXPENDITURES
FOR THE YEAR ENDED MARCH 31, 1981

		%
GENERAL REVENUE		
TITHES FROM CONGREGATIONS	$ 216254	49.1
UNDESIGNATED FROM ORGANIZATIONS	13370	3.0
UNDESIGNATED FROM INDIVIDUALS	13691	3.1
DESIGNATED CONTRIBUTIONS	761	.2
FOUNDERS DAY OFFERINGS	1972	.5
TOTAL GENERAL REVENUE	246048	55.9
REVENUE PRODUCING ACTIVITIES		
SAMARITAN THEOLOGICAL INSTITUTE	32136	7.3
UNIVERSAL FELLOWSHIP PRESS	22989	5.2
TOTAL ACTIVITIES REVENUE	55125	12.5
SPECIFIC MINISTRIES CONTRIBUTIONS		
WORLD CHURCH EXTENSION	10308	2.4
INSTITUTIONAL MINISTRIES	636	.1
INNOVATIVE MINISTRIES	250	.1
WASHINGTON, D.C. FIELD OFFICE	9626	2.2
MINISTERS' CONFERENCE	10991	2.5
GOOD SAMARITAN PROJECT	23494	5.3
CUBAN RELIEF PROJECT	83301	18.9
TOTAL DESIGNATED CONTRIBUTIONS	138606	31.5
MISCELLANEOUS REVENUE	521	.1
TOTAL REVENUE	440300	100.0
LESS EXPENDITURES FOR COST OF:		
REVENUE PRODUCING ACTIVITIES	49997	11.4
SPECIFIC MINISTRIES	124191	28.2
SAMARITAN THEO. INST. ALLOTMENT	10200	2.3
TOTAL	184388	41.9
REMAINDER AVAILABLE FOR GENERAL EXPENSES OF THE FELLOWSHIP	255912	58.1
GENERAL AND ADMINISTRATIVE EXPENSES (SCHEDULE 1)	228899	52.0
EXCESS OF REVENUE OVER EXPENDITURES	$ 27013	6.1

CROSBY & WEAVER, CERTIFIED PUBLIC ACCOUNTANTS
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UNIVERSAL FELLOWSHIP OF
METROPOLITAN COMMUNITY CHURCHES
SHEDULE 1 - GERERAL AND ADMINISTRATIVE EXPENSES
FOR THE YEAR ENDED MARCH 31, 1981

STAFF SALARIES	$ 105826
MINISTER'S HOUSING ALLOWANCES	9647
AUTO ALLOWANCE	3402
OTHER ALLOWANCE	2781
STAFF INSURANCE BENEFIT PLAN	10030
SOCIAL SECURITY TAXES	5417
SUBTOTAL - PERSONNEL COST	137103
ADVERTISING	20
KEY PERSON LIFE INSURANCE	334
BAD DEBT EXPENSE	1015
BANK SERVICE CHARGES	290
DUES AND SUBSCRIPTIONS	92
INTEREST	1294
LATE CHARGES AND PENALTIES	38
LEGAL AND ACCOUNTING	2126
OFFICE EXPENSES	6387
MISCELLANEOUS	1302
POSTAGE AND SHIPPING	12343
PRINTING AND REPRODUCTION	208
PUBLIC RELATIONS	6377
RENTAL OF EQUIPMENT	4721
RENTAL OF PREMISES	11851
REPAIR AND MAINTENANCE	36
TELEPHONE SERVICE	13145
TRAVEL EXPENSE:	
AIRFARE	26501
LODGING	232
PER DIEM	3133
AUTO	351
	$ 228899

CROSBY & WEAVER, CERTIFIED PUBLIC ACCOUNTANTS
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UNIVERSAL FELLOWSHIP OF
METROPOLITAN COMMUNITY CHURCHES
SCHEDULE 2 - SAMARITAN THEOLOGICAL INSTITUTE
FOR THE YEAR ENDED MARCH 31, 1981

REVENUES	
CONTRIBUTIONS - CONGREGATIONS	$ 4449
CONTRIBUTIONS - INDIVIDUALS	5312
RESIDENT TUITION	3954
CORRESPONDENCE COURSE TUITION	4920
TEXTBOOK SALES	1403
U.F.M.C.C. MONTHLY ALLOTMENT	10200
SEMINARS & EXTENSION COURSES	890
MISCELLANEOUS INCOME	1008
TOTAL REVENUE	32,136
COST OF REVENUE	
TEXTBOOKS PURCHASED	1571
INVENTORY (INCREASE) / DECREASE	(200)
COST OF TEXTBOOKS SOLD	1371
REMAINDER AVAILABLE FOR INSTITUTE EXPENSES	30765
EXPENDITURES	
STAFF SALARIES	11582
MINISTER'S HOUSING & AUTO ALLOWANCES	3250
HEALTH INSURANCE	654
TRAVEL EXPENSE	3213
RENTAL OF PREMISES	5046
RESOURCE CENTER	740
EDUCATIONAL MATERIALS	107
LIBRARY EXPENSES	373
OFFICE EXPENSES AND POSTAGE	708
PRINTING AND REPRODUCTION	1424
NOT OTHERWISE CLASSIFIED	1836
TOTAL EXPENDITURES	28933
REVENUE LESS EXPENDITURES	$ 1832

CROSBY & WEAVER, CERTIFIED PUBLIC ACCOUNTANTS
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UNIVERSAL FELLOWSHIP OF
METROPOLITAN COMMUNITY CHURCHES
SCHEDULE 3 - UNIVERSAL FELLOWSHIP PRESS
FOR THE YEAR ENDED MARCH 31, 1981

REVENUE	
IN UNITY MAGAZINE	$ 6465
THE GAY CHRISTIAN	2059
T.D.P. BOOK SALES	4248
U.F.P. BOOKS AND PAMPHLETS	2588
OTHER PUBLISHERS' BOOKS	1081
CHURCH FORMS AND SUPPLIES	5388
RELIGIOUS GOODS AND MISCELLANEOUS	1160
TOTAL REVENUE	22989
COST OF REVENUE	
PURCHASES	7442
INVENTORY DECREASE	1400
REMAINING REVENUE	14147
EXPENDITURES	
OFFICE EXPENSE	2431
PRINTING AND REPRODUCTION	7580
SUPPLIES AND MATERIALS	429
NOT OTHERWISE CLASSIFIED	411
TOTAL EXPENDITURES	10851
EXCESS OF REVENUE OVER EXPENDITURES	$ 3296

CROSBY & WEAVER, CERTIFIED PUBLIC ACCOUNTANTS

The accompanying notes are an integral part of the financial statements.

UNIVERSAL FELLOWSHIP OF
METROPOLITAN COMMUNITY CHURCHES
SCHEDULE 4 - SPECIFIC MINISTRIES
FOR THE YEAR ENDED MARCH 31, 1981

- WORLD CHURCH EXTENSION -	
DESIGNATED CONTRIBUTIONS	$10,308
EXPENDITURES	
HONORARIA	4110
TRAVEL	1700
OFFICE SUPPLIES	118
TELEPHONE	12
WORLD CHURCH EXTENSION DONATIONS	5161
TOTAL EXPENDITURES	11,101
REVENUE LESS EXPENDITURES	$ (793)
- INSTITUTIONAL MINISTRIES -	
DESIGNATED CONTRIBUTIONS	$ 636
EXPENDITURES	
TRAVEL	196
TELEPHONE	13
POSTAGE & SHIPPING	146
PRINTING AND REPRODUCTION	4807
NOT OTHERWISE CLASSIFIED	125
TOTAL EXPENDITURES	5287
REVENUE LESS EXPENDITURES	$ (4651)
-INNOVATIVE MINISTRIES -	
DESIGNATED CONTRIBUTIONS	$ 250

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UNIVERSAL FELLOWSHIP OF
METROPOLITAN COMMUNITY CHURCHES
SCHEDULE 5 - WASHINGTON, D.C. FIELD OFFICE
FOR THE YEAR ENDED MARCH 31, 1981

REVENUES	
CONTRIBUTIONS - MCC CONGREGATIONS	$ 373
OTHER DESIGNATED CONTRIBUTIONS	4940
MISCELLANEOUS SALES	4313
TOTAL REVENUES	9626
EXPENDITURES	
STAFF SALARIES	13974
HOUSING ALLOWENCE	846
COST OF ITEMS SOLD	418
TRAVEL	1750
DUES AND SUBSCRIPTIONS	104
RENTAL OF PREMISES	3770
OFFICE SUPPLIES	270
POSTAGE	878
PRINTING AND REPRODUCTION	1445
TELEPHONE	1927
EQUIPMENT RENTAL	1163
REIMBURSED EXPENSES	250
PROMOTION & PUBLIC RELATIONS	1960
NOT OTHERWISE CLASSIFIED	265
TOTAL EXPENDITURES	$ 29020
REVENUE LESS EXPENDITURES	$ (19394)

CROSBY & WEAVER, CERTIFIED PUBLIC ACCOUNTANTS
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UNIVERSAL FELLOWSHIP OF
METROPOLITAN COMMUNITY CHURCHES
SCHEDULE 6 - COMMISSIONS AND COMMITTEES
FOR THE YEAR ENDED MARCH 31, 1981

MINISTERIAL CREDENTIALS AND AFFAIRS COMMITTEE EXPENDITURES:	
TRAVEL EXPENSE	$ 1007
POSTAGE AND SHIPPING	38
PRINTING AND REPRODUCTION	2
NOT OTHERWISE CLASSIFIED	981
TELEPHONE	448
TOTAL EXPENDITURES - MINISTERIAL CREDENTIALS AND AFFAIRS COMMITTEE	2476
OTHER COMMISSIONS AND COMMITTEES EXPENDITURES:	
TRAVEL EXPENSE	1760
PRINTING AND REPRODUCTION	99
CONFERENCE SPACE	70
POSTAGE AND SHIPPING	110
NOT OTHERWISE CLASSIFIED	904
TOTAL EXPENDITURES - OTHER COMMISSIONS AND COMMITTEES	2943
TOTAL COMMISSION AND COMMITTEE EXPENDITURES *	$ 5419

* Included in "costs of Specific Ministries" on Summary Statement.

UNIVERSAL FELLOWSHIP OF
METROPOLITAN COMMUNITY CHURCHES
SCHEDULE 7 - CONFERENCES
FOR THE YEAR ENDED MARCH 31, 1981

- MINISTERS' CONFERENCE -

DESIGNATED CONTRIBUTIONS		$ 10991
EXPENDITURES		
TRAVEL	2135	
PRINTING AND REPRODUCTION	63	
HONORARIA	400	
NOT OTHERWISE CLASSIFIED	1944	
TOTAL EXPENDITURES		4542
REVENUES OVER EXPENDITURES		$ 6449

CROSBY & WEAVER, CERTIFIED PUBLIC ACCOUNTANTS

The accompanying notes are an integral part of the financial statements.

UNIVERSAL FELLOWSHIP OF
METROPOLITAN COMMUNITY CHURCHES
SCHEDULE 8 - GOOD SAMARITAN PROJECT
FOR THE YEAR ENDED MARCH 31, 1981

REVENUES	
DONATIONS	$ 19633
DINNER TICKETS	3861
TOTAL REVENUES	23494
EXPENDITURES	
TRAVEL	2365
OFFICE SUPPLIES	37
POSTAGE AND SHIPPING	225
PRINTING AND REPRODUCTION	80
EQUIPMENT RENTAL	65
ADVERTISING	799
ENTERTAINMENT	23
OTHER PROJECT COSTS	2541
TOTAL EXPENDITURES	6135
REVENUES OVER EXPENDITURES	$ 17359

The accompanying notes are an integral part of the financial statements.

UNIVERSAL FELLOWSHIP OF
METROPOLITAN COMMUNITY CHURCHES
SCHEDULE 9 - CUBAN RELIEF FUND
FOR THE YEAR ENDED MARCH 31, 1981

REVENUE	
DESIGNATED CONTRIBUTIONS	$ 83301
EXPENDITURES	
DIRECT AID	13633
AIRFARE TO TRANSPORT CUBANS	5897
LA MIRADA HOUSE EXPENSE	9489
SALARIES	13541
RENT	1662
TELEPHONE AND TELEGRAPH	5553
ACCOUNTING	800
POSTAGE	943
PRINTING	370
PER DIEM	4442
TRAVEL	4371
ADVERTISING	605
SUPPLIES	1304
BANK CHARGES	8
MISCELLANEOUS	69
TOTAL EXPENDITURES	62687
EXCESS REVENUE OVER EXPENSES	$ 20614

CROSBY & WEAVER, CERTIFIED PUBLIC ACCOUNTANTS
The accompanying notes are an integral part of the financial statements.

UNIVERSAL FELLOWSHIP OF
METROPOLITAN COMMUNITY CHURCHES
STATEMENT OF CHANGES IN FINANCIAL POSITION
FOR THE YEAR ENDED MARCH 31, 1981

SOURCE OF FUNDS

EXCESS OF CURRENT YEAR'S REVENUE OVER EXPENDITURES	$ 27013

USE OF FUNDS

PURCHASE OF OFFICE EQUIPMENT	$ 3144
PURCHASE OF LEASEHOLD IMPROVEMENTS	3148
INCREASE IN WORKING CAPITAL	20721
TOTAL USE OF FUNDS	$ 27013

CHANGES IN COMPONENTS OF WORKING CAPITAL

CURRENT ASSETS	MARCH 31, 1981	MARCH 31, 1980	INCREASE (DECREASE)
CASH	$ 51709	$ 24808	$ 26901
ACCOUNTS RECEIVABLE	5222	6786	(1564)
EMPLOYEE ADVANCES	843	-	843
LOANS RECEIVABLE	589	864	(275)
MERCHANDISE INVENTORY	3000	4200	(1200)
	61363	36658	24705
CURRENT LIABILITIES			
ACCOUNTS PAYABLE	12875	21378	(8503)
DUE TO INSURANCE FUND	-	6148	(6148)
LOANS PAYABLE	4000	15000	(11000)
PAYROLL AND SALES TAXES	3336	1959	1377
DEPOSIT ON SALE OF TRINITY	28258	-	28258
	48469	44485	3984
CHANGES IN WORKING CAPITAL	$ 12894	$ (7827)	$ 20721

CROSBY & WEAVER, CERTIFIED PUBLIC ACCOUNTANTS
The accompanying notes are an integral part of the financial statements.

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

NOTES TO THE FINANCIAL STATEMENTS

FOR THE YEAR ENDED MARCH 31, 1981

The Universal Fellowship of Metropolitan Community Churches is a not-for-profit corporation comprising headquarters for its affiliated churches, study groups, and regional districts.

The Fellowship's principal source of revenue is a "tithe" contributed by the affiliated congregations based on ten per cent of their receipts, exclusive of contributions for specifically designated purposes.

Its accounts include the operations of an affiliate, Samaritan Theological Institute, which has a semi-autonomous Board of Trustees.

The accounts do not include contributions from affiliated congregations in Canada or overseas, which are deposited in their respective countries and restricted to use therein.

Note #1. Summary of Significant Accounting Policies:

Contributions are recorded as revenue when remittances are actually received. Other revenue and expenditures are recorded on the accrual basis.

Merchandise Inventory is carried at the lower of cost or market determined under the first-in, first-out (FIFO) method.

Property and Equipment are carried on the basis of cost; there is no provision for depreciation.

Taxation: The Fellowship has qualified for exemption from federal taxation of its income under Section 501 (C) (3) of the Internal Revenue Code. The present ruling is a "group exemption" covering affiliated churches as well as the Fellowship. This qualification permits individuals to take income tax deductions for contributions to the Fellowship and its churches. To maintain this exemption, an organization must meet statutory requirements on a continuing basis. With regard to permitted activities, it appears that no substantial part of the Fellowship's activities involve attempts to influence legislation or participation in political campaigns on behalf of candidates for public office; the Samaritan Theological Institute has a racially non-discriminatory policy regarding students.

UNIVERSAL FELLOWSHIP OF
METROPOLITAN COMMUNITY CHURCHES
NOTES TO THE FINANCIAL STATEMENTS
FOR THE YEAR ENDED MARCH 31, 1981

Note #2. Loans Receivable: This account represents loans approved by the Board Of Elders to ministers or churches in distress.

Note #3. Contingent Liabilities:

The Fellowship has made an election under the provisions of the U.S. Internal Revenue Code to cover its non-ministerial employees under Social Security. Employees at the time of the election could choose whether or not to be covered, but the Fellowship is liable to cover all non-ministerial employees hired subsequently at rates to be set from year to year by act of Congress.

The Fellowship's general offices and Institute classrooms are leased for a six year term expiring August 31, 1984. The obligation is for $1,117.00 monthly for the Fellowship plus $778.00 monthly for the Institute, with increases of approximately nine per cent every two years.

Note #4. Loans Payable:

The Fellowship had one Loan Payable at March 31, 1981.

Payee	Terms	Amount
Crocker National Bank	Note Due 6-8-81 with Interest at 9⅛% Per Annum	$4,000

Section III-A

Statement of Revenue and Expenditure

1. Sources of Revenue

General Revenue	1978-79	1979-80	1980-81	
Tithes from congregations	$156,642	$188,494	$216,254	
Undesignated contributions	7,146	7,568	27,061	
Designated contributions	4,132	1,320	761	
Founder's day offering		3,467	1,972	
			$246,048	
Revenue Producing Activities				
Samaritan Theological Inst.	$12,942	$ 22,704	32,136	
Universal Fellowship Press:				
In Unity Magazine	$ 6,527	9,223		
Other Publications	$ 6,647	13,735	22,298	
			55,125	
Specific Ministries Cont.				
World Church Extension	2,952	26,303	10,308	
Institutional Ministries	369	836	636	
Innovative Ministries	0	775	250	
			9,626	
Washington Field Office	3,577	5,326	10,991	
Minister's Conferences	2,026	2,682		
General Conference	0	31,058	83,301	(CRP)
Good Samaritan Project	0	11,161	23,494	
Miscellaneous	123	391	521	
Total Revenue	$203,083	$320,933	$440,300	

Please keep in mind that the 1978-79 figures--other than the tithes from congregations are based upon a 9-month reporting span, due to our efforts to close our fiscal year on March 31 of each year. We projected income from congregations of $180,000 when we planned the 1979-1980 budget, and as you see, we exceeded that amount. We showed an increase of $31,852 in tithes from congregations in 79-80 over 78-79, and an increase of $28,697 in 80-81 over the previous year.

Expenditure	1978-79	1979-80	1980-81
Costs of Revenue Producing Activity	$ 23,441	$ 47,535	$ 49,997
UFMCC Allotment			
Samaritan Theological Inst.	4,374	8,000	10,200
Specific Ministries	26,525	89,618	124,191
General Executive Offices	103,937	182,838	228,899
Unclassified & Miscellaneous	403	325	
Excess of Revenue over Expenditure	2,087	(7,373)	27,013
Net Income or Deficit	2,087	(7,373)	

The deficit indicated in 1979-80 includes the expense of operating the Washington Field Office at a deficit of $11,367, which was not included in the 1978-79 statistics plus the fact that Good Samaritan Project was still in a deficit status at the close of the fiscal year.

Section III B 3 Revenue Producing Activities

A. Samaritan Theological Institute

The institute report gives a detailed picture of revuenues and expenditures.

B. Fellowship Press

The staff has done an excellent job in holding down costs and increasing revenue in this department.

Section III B 4. Specific Ministries

A. World Church Extension

The figures in the auditors statement do not reflect money given to Church extension within Districts outside of the USA or within Church Extension areas.

B. Institutional Ministries (USA)

This ministry has not been able to raise any of its own funds as hoped.

C. Innovate Ministry - refer to the auditors statement

D. Washington D.C. Field Office

Please refer to the report from the auditor

Section III -c

Reports of tithes of individual churches in the Districts of Australia, and Canada and in the Church Extionsion areas of Nigeria, South Africa, The Hispanic Americas and the United Kingdom and Western Europe.

REPORTS ARE TO INCOMPLETE TO GIVE AN ACCURATE ASSESMENT

UNITED KINGDOM AND WESTERN EUROPE:

Receipts: (PERIOD OF JANUARY 4, 1980 to January 6, 1981.

Tithes	£	
Birmingham	143	
Bournemouth	53	
London	762	
Liverpool	38	
Medaway	-0-	
Northhampton	49	
Northeast	43	
Thames Valley	156	
UFMCC	780	
National Conferences&Donations	42	
Loan repaid	-0-	
US Magazines	34	
Metropolitan	38	
Books and Sundries	22	
		2160

Expenses:

Bank Charges	15	
Books	43	
Advertising	390	
European Outreach	365	
Insurance	34	
Metropolitan	172	
Office Equipment	18	
Postage, Photocopy & Stationary	270	
Sundries	39	
Telephone	498	
Travel	448	
UFMCC Offerings	-0-	
US Magazine	68	
		2360

Surplus/(Deficit) (200)

TITHES OF INDIVIDUAL CONGREGATIONS (USA)

FOR CHURCH YEARS 1979-1980 & 1980-81
With 1978-79 shown for comparison purposes & Difference in $ and %

SOUTHWEST DISTRICT

CONGREGATION	1978-79	1979-80	1980-81	Difference	% Gain/Loss
Los Angeles	$9792.62	$11,055.80	$10,932.03	$ (123.77)	(1.1)
Long Beach	3079.23	4,686.03	6,814.83	2,128.80	45.4
North Hollywood (Valley)	5626.11	6,016.20	6,864.39	848.19	14.09
Santa Monica (Beach Cities)	1697.77	1.779.57	1,771.44	(8.13)	(.4)
Ventura	802.83	388.14	549.48	161.35	41.5
Fresno	331.76	250.76	584.55	333.79	133.1
Costa Mesa	1718.48	1,753.41	1,894.19*	140.78	8.0
Pomona	1672.77	1,889.37	2,925.40	1,036.03	54.8
San Bernadino (Trinity)	341.06	865.11	547.94	DISCONTINUED JANUARY 1981	
Oasis (Phoenix)	- 0 -	208.79	409.06	200.27	95.9
Oceanside	340.21	378.36	497.89	119.53	31.5
San Diego	5129.29	6,393.34	7,306.52	913.18	14.3
Phoenix (Casa de Cristo)	1399.53	1,802.48	2,215.94	413.46	22.9
Tuscon (Truth Chapel)	814.57	826.06	1,079.82	253.73	30.7
Albuquerque	626.75	703.88	1,459.98	756.10	107.4
Las Vegas	- 0 -	35.10	276.07	240.97	686.5
San Luis Obispo	345.65	428.66	416.00	(12.66)	(2.9)
West Hollywood (All Saints)	1333.84	1,147.21	1,000.10	(147.11)	(12.8)
Palm Springs	811.29	1,289.19	1,769.82	480.63	37.2
Anaheim (New Covenant)	537.29	866.65	817.27	(49.38)	(5.7)
Bakersfield	-0-	13.81	743.62	729.81	5,284
San Gabriel Valley	-0-	-0-	526.48	526.48	100
Canoga Park (De Colores)	-0-	-0-	1,985.79	1,985.79	100
San Diego (MCC by the Sea)	-0-	-0-	180.83	180.83	100
Santa Barbara	-0-	954.92	1,423.00	468.08	32.8
DISTRICT TOTALS	$38,284.55	$43,732.84	$54,992.44	$11,259.60	25.7

* No report for March

NORTHWEST DISTRICT

CONGREGATION	1978-79	1979-80	1980-81	Difference	% Gain/Loss
San Francisco	$4,252.56	$6,310.68	$9,731.43	$3,420.75	54.2
Oakland	1,215.45	1,714.33	1,912.67	198.34	11.5
San Jose	2,831.44	3,284.94	3,100.15	(184.79)	(5.6)
Monterey	241.95	613.05	417.42	DISCONTINUED	(31.7)
Arcata (Humboldt)	-0-	-0-	106.21	106.21	100.0
Stockton	43.39	147.14	606.63	459.49	312.2
Sacramento	2,320.65	2,300.35	2,493.86	193.51	8.4
Salt Lake City	1,253.46	220.05	230.49	10.44	4.7
Portland	3,853.88	5,319.85	5,099.59	(220.26)	(4.1)
Eugene	622.15	732.88	814.76	81.88	11.1
Seattle	1,150.73	1.726.27	1,825.21	98.94	5.7
Olympia	-0-	-0-	91.32	91.32	100.0
Anchorage	1,127.98	670.66	971.39	300.73	44.8
Tacoma	450.15	910.16	830.79	(79.37)	(8.7)
Hawaii (Honolulu)	1,420.11	1,535.66	1,843.11	307.45	20.0
Boise	737.68	671.02	1,035.41	364.39	54.3
Redwood City (Calvary)	182.35	1,082.96	1,835.22	752.26	69.4
Kennewick (Tri-Cities)	-0-	--0--	53.94	53.94	100.0
Salem	38.92	147.04	438.40	291.36	198.0
Concord (Diablo Valley)	178.57	522.59	1,187.86	665.27	127.0
Fairfax (MCC of the Redwoods)	-0-	-0-	26.65	26.65	100.0
San Francisco (Golden Gate)	-0-	-0-	104.79	104.79	100.0
Corvallis	-0-	-0-			
Mt. Vernon	-0-	-0-			
DISTRICT TOTALS	$21,911.42	$27,909.63	$34,757.30	$6,847.67	24.5

MID-CENTRAL DISTRICT

CONGREGATION	1978-79	1979-80	1980-81	Difference	%Gain/Loss
Denver	$3,793.67	$4,462.15	$4,771.11	$ 308.96	6.9
Kansas City	3,529.27	4,777.83	4,955.51	177.68	3.7
Minneapolis	2,540.60	2,198.86	978.04	(1,220.82)	(55.5)
Des Moines	1,500.27	1,162.77	1,407.05	244.28	21.0
St. Louis	3,003.79	2,897.09	2,821.46	(75.63)	(2.6)
Omaha	1,619.52	1,901.79	1,953.52	51.73	2.7
Pike's Peak (Colorado Springs)	--0--	268.82	888.79	619.97	230.9
Wichita	2,964.47	3,604.30	3,050.40	(533.90)	(15.0)
Illiamo (Quincy)	841.90	1,267.67	1,641.06	373.39	29.4
Boulder	18.57	286.04	307.15*	21.11	7.3
Waterloo	836.88	980.67	568.57	(412.10)	(42.0)
St. Paul	521.09	709.19	619.37	(89.82)	(12.6)
Columbia, Mo.	--0--	115.27	495.35	380.08	329.7
Springfield, Mo.	--0--	314.37	677.16	362.79	115.4
Sioux Empire (Sioux Falls)	--0--	61.98	396.54	334.56	539.7
Quad Cities	--0--	42.93	343.72	300.79	700.0
Springfield Family (Il.)	--0--	--0--	202.74	202.74	100.0
Overland Park, Ks.	--0--	--0--	170.71	170.71	100.0
DISTRICT TOTALS	$21,080.03	$25,051.73	$26,248.25	$1,196.52	4.7

* Reported thru Nov. 1980 only.

SOUTH CENTRAL DISTRICT

CONGREGATION	1978-79	179-80	1980-81	Difference	% Gain/Loss
Oklahoma City	$ 916.78	$1,338.05	$1,785.09	$ 447.04	33.4
Tulsa	1,363.42	2,207.86	3,380.50	1,172.64	53.1
New Orleans	1,159.13	657.47	1,152.37	494.90	75.2
Joplin	502.77	646.09	664.24	18.15	2.8
Dallas	7,202.95	14,677.60	8,872.61	(5,804.99)	(39.5)
Houston	5,996.14	7,433.40	11,441.62	4,008.22	53.9
Fayetteville (MCC Ozarks)	--0--	228.04	433.41	205.37	90.0
Ft. Worth (Agape)	581.02	780.62	2,032.08	1,251.46	160.0
Little Rock	--0--	364.24	699.30	335.06	91.9
Austin	1,373.60	2,015.08	1,960.23	(54.85)	(2.7)
New Freedom Evangelistic Team	1,091.33	1,562.99	1,432.22*	(130.77)	(8.3)
San Antonio	1,241.88	1,695.30	2,360.23	664.93	39.2
Galveston	--0--	23.80	349.73	325.93	136.9
Lubbock	--0--	--0--	668.26	668.26	100.0
Shreveport	--0--	--0--	35.19	35.19	100.0
DISTRICT TOTALS	$21,429.05	$33,630.54	$37,267.08	$3,636.54	10.8

* No report received Jan. thru Mar., 1981

GREAT LAKES DISTRICT

CONGREGATION	1978-79	1979-80	1980-81	Difference	% Gain/Loss
Chicago	$3,643.43	$4,112.44	$4,491.64	$ 379.20	9.2
Indianapolis	1,133.91	589.58	420.04	DISCONTINUED	(28.7)
Ft. Wayne	718.92	398.98	DISCONTINUED		
Cincinnati	1,960.20	2,290.80	2,309.30	18.50	.8
Akron	2,587.86	585.25	DISCONTINUED		
Dayton	--0--	92.41	557.22	464.81	502.0
Milwaukee	1,000.94	1,035.20	678.56	(356.64)	(34.4)
Detroit	2,980.53	3,195.54	3,079.50	(116.04)	(3.6)
Flint	--0--	--0--	240.36	240.36	100.0
Louisville	935.25	1,726.26	1,807.68	81.42	4.7
Columbus	514.69	1,583.41	1,519.87	(63.54)	(4.0)
Ann Arbor	343.14	685.65	DISCONTINUED		
Hinsdale	--0--	595.27	1,382.62	787.35	132.0
DISTRICT TOTALS	$15,818.87	$16,890.79	$16,486.79	(404.00)	(2.3)

NORTHEAST DISTRICT

Boston	2,580.38	1,775.23	1,371.25*	(403.98)	(22.7)
Worcester	888.87	996.31	987.78	(8.53)	(0.8)
Providence	835.92	571.86	707.38	135.52	23.7
Hartford	1,087.48	1,017.42	1,221.16	203.74	20.0
New York City	2,455.92	1,239.13	2,958.27	1,719.14	139.5
Brooklyn (Alpha & Omega)	633.76	971.64	838.53	(133.11)	(13.6)
New Haven	50.53	216.01	493.97	277.96	128.6
Hispana (N. Y. City)	390.25	REMOVED TO HISPANIC AMERICA'S DISTRICT			
Syracuse	--0--	23.15	DISCONTINUED		
Albany	--0--	11.69	338.90	327.21	279.9
DISTRICT TOTALS	$8,923.11	$6,822.44	$8,917.24	$2,094.80	30.7

* No report received Jan. thru Mar., 1981

SOUTHEAST DISTRICT

CONGREGATION	1978-79	1979-80	1980-81	Difference	% Gain/Loss
Tampa	$1,941.53	$2,022.79	$2,250.94	$ 228.15	11.2
Jacksonville	1,422.64	1,225.29	2,397.56	1,172.27	95.6
Ft. Lauderdale	2,500.66	3,550.71	4,971.12	1,420.41	40.0
St. Petersburg (King of Peace)	261.26	1,256.47	725.56	(530.91)	(42.2)
Ft. Myers	712.82	813.33	797.51	(15.82)	(1.9)
Miami	1,193.58	1,335.79	1,540.12	204.33	15.3
Tallahassee	267.22	259.96	226.16*	(33.80)	(13.0)
Sarasota	1,146.68	670.80	382.41**	(288.39)	(42.9)
Orlando	61.35	675.16	1,185.02	509.86	23.5
Pensacola	144.51	405.30	701.30	296.00	73.0
Miami Beach	472.69	498.90	381.41	(117.49)	(23.5)
Key West	--0--	--0--	541.10	541.10	100.0
DISTRICT TOTALS	$10,124.94	$12,714.50	$16,100.21	$3,385.71	26.6

* Partial report only. ** No reports for April & June, 1980

SOUTH ATLANTIC DISTRICT

Atlanta	1,967.18	2,875.02	3,259.81	384.79	13.3
Columbia	463.60	1,226.52	1,658.55	432.03	35.2
Nashville	1,705.32	1,759.96	1,939.81	179.85	10.2
Raleigh (St. Johns)	801.02	825.21	478.65+	(346.56)	(41.9)
Memphis	1,036.71	1,083.81	1,215.14	131.33	12.1
Greensboro	48.75	DISCONTINUED			
Knoxville	285.38	228.94	715.30	486.36	212.0
Birmingham	44.58	--0--	54.93	54.93	100.0
Atlanta (Grace)	102.81	DISCONTINUED			
Fayetteville	11.62	355.81	692.64	336.83	94.6
Charlotte	--0--	110.99	940.43	829.44	747.0
DISTRICT TOTALS	$6,466.26	$8,466.26	$10,955.26	$2,489.00	29.3

\+ No report for Oct., 1980 thru Mar., 1981.

MID-ATLANTIC DISTRICT

CONGREGATION	1978-79	1979-80	1980-81	Difference	% Gain/Loss
Philadelphia	$1,594.51	$1,570.19	$1,670.77	$ 100.58	6.4
Pittsburgh	1,831.55	1,591.04	1,403.49	(187.55)	(11.7)
Morgantown	--0--	--0--	120.17	120.17	100.0
Penn State (State College)	55.73	DISCONTINUED			
Washington, D. C.	5,280.61	5,429.10	6,127.14	698.04	17.8
Baltimore	1,480.04	1,779.06	2,417.07	638.01	35.8
Norfolk	535.45	874.37	720.67	(153.70)	(17.5)
Richmond	1,028.48	1,065.24	1,954.89	889.65	83.5
Atlantic City	145.27	140.07	349.91	209.84	147.9
Princeton	651.86	719.52	685.44	(34.08)	(4.7)
Newark, Del. (First State MCC)	--0--	--0--	81.50	81.50	100.0
Peninsula (Newport News)	--0--	106.42	635.86	529.44	497.5
DISTRICT TOTALS	$12,603.30	$13,275.01	$16,166.91	$2,891.90	21.8

GAIN/LOSS SHOWN BY DISTRICTS, COMPARING ESTABLISHED CONGREGATIONS WITH THOSE CONGREGATIONS ONE YEAR OR LESS

DISTRICT		1980-81 Tithe	Established Congregations Gain	Loss	1st Year Congregations	Total Net Gain/loss	% Gain or (loss)
Southwest	25	$54,992.44	$8,494.89	$ 658.21	$3,422.91	$11,259.59	25.7
Northwest	22	34,757.30	7,342.34	680.05	185.38	6,847.67	24.5
Mid-Central	18	26,248.25	2,539.99	2,352.27	1,008.80	1,196.52	4.8
South Central	15	37,267.08	8,597.77	5,990.61	1,029.38	3,636.54	10.8
Great Lakes	13	16,486.79	1,731.28	2,375.64	240.36	(404.00)	(3.1)
Northeast	8	8,917.24	2,336.36	568.77	327.21	2,094.80	30.7
Southeast	12	16,100.21	3,831.02	986.41	541.10	3,385.71	26.6
South Atlantic	9	10,955.26	2,780.63	346.56	54.93	2,489.00	29.4
Mid-Atlantic	11	16,166.91	3,065.56	375.33	201.67	2,891.90	21.8
TOTALS	133	$221,891.48	$40,719.84	$14,333.85	$7,011.74	$33,397.73	18.1

We presented these statistics to show the growth of the Fellowship, both in the increases in giving reported by our established congregations, and the growth demonstrated by the fact that new works (i. e. first year congregations contributed 21% of the total increase. Only one District in the U. S. A. showed losses, primarily due to the withdrawal of dissident congregations from the U. F. M. C. C.

In light of a government recognized inflation rate of 11.2%, our increase of 18.1% appears in a very favorable light. Especially in view of our projected $200,000.00 tithing income for the 1980-81 fiscal year, we continue to enjoy considerable success in projecting and budgeting accordingly.

PRESENT & PROPOSED BUDGETS FOR U. F. M. C. C.

INCOME PROJECTION	1981-82	1982-83	1983-84
Tithes	$270,000	$320,000	$350,000
Undesignated Gifts	14,000	20,000	25,000
Universal Press	17,000	20,000	22,000
World Church Extension	49,575	49,575	81,000
Fund Raising/Grant Work	55,000	100,000	100,000
Church Services	7,000	15,000	15,000
In Unity & The Gay Christian	13,600	15,640	17,500
Proficiency Examinations		1,000	1,000
Washington Field Office	3,500	-----	-----
Resale Printing Press	6,000	-----	-----
General Conference	55,000	30,000	30,000*
Ministers Conferences	5,000	5,000	6,000*
TV Ministry	100,000	100,000	100,000*
TOTALS	$ 435,675	$541,215	$611,500

* Not reflected in totals, as these are self-liquidating programs.

	PROJECTED OPERATING EXPENSES	1981-82	1982-83	1983-84
I	Salaries & Fringes	$156,323	$194,837	$232,482
II	Rents	14,319	15,000	16,000
III	Phone	12,700	11,400	12,400
IV	Equipment, Lease/Purchase	12,000	10,000	5,000
V	Postage & Supplies	14,000	17,000	18,000
VI	Furniture & Fixtures	2,000	4,000	2,000
VII	Office Supplies/Material	9,500	5,000	6,000
VIII	Printing & Reproduction	17,100	48,300	50,000
IX	Insurance	2,000	2,000	2,000
X	Attorney & Legal	1,500	2,500	2,500
XI	C. P. A.	2,600	1,200	1,200
XII	Maintenance Contracts	3,000	2,500	2,500
XIII	Travel	29,015	23,500	31,400
XIV	Church World Extension	32,900	69,000	74,100
XV	M. C. A. C.	12,000	12,700	12,300
XVI	Christian Education	18,000	40,000	40,000
XVII	Christian Social Action	12,400	8,100	10,200
XVIII	Strategy & Planning	6,000	7,200	8,000
XIX	Lay Development Program	2,500	2,800	3,000
XX	Public Relations/Fund Raising	25,400	30,300	30,300
XXI	Government, Structure, Systems	2,500	2,500	2,500
XXII	Washington Field Office	7,800	------	------
A	General Conference	48,000		60,000 +
B	Minister's Conferences	5,000	5,000	5,000 +
C	Television & Media	100,000	100,000	100,000 +
	+ Self-liquidating programs not included in totals.			
TOTALS		$ 395,557	$509,837	$561,882

SCHEDULE I

Salaries & Honorariums	1981-82	1982-83	1983-84
Moderator	$27,070	$29,800	$32,780
Clerk	18,000	19,800	21,780
Treasurer	2,400	2,640	3,000
Office Manager	14,766	16,245	17,870
Executive Secretary	13,000	14,900	16,390
Christian Educa./Director		16,100	17,710
Director Evang./Pastoral Care			16,100
Editor, In Unity	4,600	12,000	12,000*
Editor, The Gay Christian	200	400	400
Bookkeeper/Computer Op.	10,000	11,000	11,000*
Printer/Clerk	6,730	9,000	9,000*
Composer/Computer Op.	9,473	10,500	10,500*
Church Services Clerk	8,492	9,500	9,500*
Clerk/Typist, Chr. Ed.		7,120	7,120*
Switchboard Operator	7,120	7,832	7,832*
Washington Director	8,560 (5 mos.)		
Clerk/Typist, D. C.	3,412 (3 mos.)		
General Merit Increases			9,000**
	$133,823	$166,837	$201,982
Payroll tax, Workers Comp, Ins.	15,000	18,000	20,500
Contingency	7,500	10,000	10,000
	$156,323	$194,837	$232,482

** Merit Increase fund, with increases to be an basis of merit.

SCHEDULE II - Rent

Los Angeles Offices	$13,104	$15,000	$16,000
D. C. Office	1,215		
	$14,319	$15,000	$16,000

SCHEDULE III - Phone

Los Angeles Offices	$10,000+	$10,000	$11,000
D. C. Office	1,500		
Elders, Non-resident	1,200	1,400	1,400
	$12,700	$11,400	$12,400

+ Includes new switchboard installation, WATS line.

SCHEDULE IV - EQUIPMENT	1981-82	1982-83	1983-84
Lease Savin, Purchase Computer	$12,000	$10,000	$10,000
SCHEDULE V - POSTAGE & SUPPLIES	$14,000	$17,000	$18,000
SCHEDULE VI - Furniture & Fixtures	$ 2,000	$ 4,000	$ 2,000
SCHEDULE VII - OFFICE SUPPLIES	$ 9,500	$ 5,000	$ 6,000
SCHEDULE VIII - PRINTING & REPRODUCTION	$17,100	$48,300	$50,000
SCHEDULE IX - INSURANCE	$ 2,000	$ 2,000	$ 2,000
SCHEDULE X - ATTORNEY & LEGAL	$ 1,500	$ 2,500	$ 2,500
SCHEDULE XI - C. P. A.	$ 2,600	$ 2,600	$ 1,200
SCHEDULE XII - Maintenance Contracts	$ 3,000	$ 2,500	$ 2,500
SCHEDULE XIII - TRAVEL			
Elder's Travel & Per diem	$24,105	$18,500	$25,800
Treasurer Travel	2,910	3,000	3,600
Commission Laity	1,000	1,000	1,000
	$28,015	$22,500	$30,400
SCHEDULE XIV - CHURCH WORLD EXTENSION			
Travel, Extension Secretary	$ 2,400	$ 3,000	$ 3,600
Honorarium	12,000	13,500	15,000
Per diem/Hotel	800	1,200	1,200
Office Operation	4,800	6,000	6,000
Extended Travel ('81, Nigeria)	3,400	4,800	4,800
Subsidy, Nigeria	1,800	7,500*	7,500
Subsidy, Hispanic	1,800	15,000+	16,500+
Auto, Nigeria	3,500		
New Works, Districts		15,000	16,500
	$32,900	$69,000	$74,100
SCHEDULE XV - M. C. A. C.			
Travel	$ 5,000	$ 5,500	$ 5,000
Office Clerical (not to exceed)	5,000	5,000	5,000
Postage, Printing	800	800	800
Phone	700	700	700
Contingency	500	700	800
	$12,000	$12,700	$12,300

	1981-82	1982-83	1983-84
SCHEDULE XVI - CHRISTIAN EDUCATION			
Program Development, Travel, Etc.		$16,000	$16,000
Samaritan Theological Inst.	$18,000	$24,000	$16,000
	$18,000	$40,000	$40,000
SCHEDULE XVII - DEPARTMENT OF CHRISTIAN SOCIAL ACTION			
Chair	$ 1,400	$ 2,400	$ 3,000
New Program Development	2,200	2,500	4,000
	1,000	2,400	2,400
Administration	00	800	800
	4,600	8,100	10,200
Washington Field Office	7,800		
	$12,400	$ 8,100	$10,200
SCHEDULE XVIII - STRATEGY & PLANNING			
	$ 6,000	$ 7,200	$ 8,000

District	Airfares (est.)	Per diem
Australia/New Zealand	$3,600	$ 200
Toronto, Canada	800	200
Edmonton, Canada	500	200
Nashville, TN (SAD)	700	200
Hartford, CT (NE)	800	200
Baltimore, MD (MAD)	800	200
Omaha, NB (MC)	500	200
Galveston, TX (SC)	600	200
Ft. Lauderdale, FL (SE)	750	200
Eugene, OR (NW)	500	200
Los Angeles, CA (SW)	---	200
Hispanic	---	200
	$9,550*	$ 2,400

*Pro-rate costs by 12 districts. UFMCC to pay 50% costs, each District portion to be $500 (2 persons).

SCHEDULE XIX - COMMISSION LAITY			
Program Development & Travel	$ 2,500	$ 2,800	$ 3,000
SCHEDULE XX - Public Relations & Fund Raising			
Fund Raising Costs	$18,000	$22,500	$22,500
Free Literature & Promos	300	400	400
Flowers, Telegrams	300	400	400
Entertainment: Moderator	500	600	600
Clerk	200	250	250
Office Manager	100	150	150
	$19,400	$24,300	$24,300
Participating Memberships:			
Nat'l. Council of Churches	2,500	2,500	2,500
World Council of Churches	1,000	1,000	1,000
Evangelical Women's Caucus	500	500	500
J. S. A. C.	1,000	1,000	1,000
Gay Religious Caucuses & Misc.	1,000	1,000	1,000
TOTALS	$25,400	$30,300	$30,300

	1981-82	1982-83	1983-84
SCHEDULE XXI - Government, Structures & Systems	$ 2,500	$ 2,500	$ 2,500
SCHEDULE XXII - WASHINGTON FIELD OFFICE	$ 7,800	--	--
SELF-LIQUIDATING PROGRAMS			
Schedule A: General Conf.	$58,000		$60,000
Schedule B: Minister's Conf.	5,000		5,000
Schedule C: T V & Media	$100,000	$100,000	$100,000

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

V. SUMMARY

We may summarize the work of the past two years by stating that the growth of this Fellowship has been more accelerated than at any time in its history. These financial reports do not reflect on the many Congregations that were instituted after the close of the fiscal year in places like Corvallis, Oregon, Reno, Nevada, Johnson City, Tenn. and Asheville, N. C. to name only a few.

Over the biennium, our costs of operation have increased 25%, which was matched by our tithing income. However, our tithing income has become approximately 50% of meeting our needs, and we must look to other sources of income to maintain this Fellowship, and continue to expand our outreach.

We are developing a sense of being a vital part of the Christian Church in the world, far out of proportion to our size and numbers. We are, and will be stymied for many years by not having the 400-1800 years to build the support systems enjoyed by other denominations.

All the policies projected by the Rev. Elder Sandmire during his six years as Treasurer of this Fellowship have been continued, and we believe some practices instituted to improve the operation of the Fellowship offices, which we have always seen as a service and communications hub to facilitate the effectiveness of the outreach of local Congregations.

We do regret that we have not been able to implement the advisory council, and it is our hope that in the years ahead, we can and will carry out this objective. By the grace of God, and the generosity of many, we have managed to remain solvent. If at all possible, we would hope to institute even greater fiscal responsibility while directing our attention to continued expansion. Bigger is not necessarily better, but the Universe is a BIG place, and the work lies ahead. In the final analysis, it all depends on You.